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THE LIFE OF LUTHER.*

The volume under our notice is not an illustrated work, but, as the title indicates, a series of annotated illustrations. The letter-press is explanatory of the engravings, and subsidiary to them. We are presented, as in a show, with a series of views, in chronological order, of the marked eras in the Life of Luther; and Archdeacon Hare, followed by Miss Winkworth, acts the part of showman, pointing out what we are to look at and telling us what it represents. The series begins at the beginning—with the birth of Luther, representing his pious father, the simple-hearted peasant Hans Luther, on his knees before a shrine with the infant in his arms, devoutly presenting his new-born child to God. On the opposite wall is a picture of St. Martin, in allusion to the circumstance that the birth took place on the eve of that saint, by whose name the child was next day baptized. The plates are often very beautiful, both in design and execution, and always very elaborate and expressive, and faithful to the costume of the period. The artist has occasionally idealized his subject, as where he represents Luther in a thunder-storm, raising his hands to heaven, with his friend Alexis struck dead by lightning before him, two separate events being here brought together in one incident. We do not know that the work of annotation could have been more judiciously or faithfully done than it is in the volume before us. At the same time it strikes us as an inversion of the proper order of things for the writing to be merely explanatory of the plates. We should have preferred a continuous life of Luther, with the plates introduced in their proper places as illustrations; and the wealth of materials from which the writers have drawn their explanatory matter, would have amply sufficed for the composition of such a narrative. Taken by themselves, the explanations necessarily present a somewhat dry, meagre and disjointed aspect, and we think no reader can fully enter into and heartily enjoy the work, who is not already familiar with the facts of Luther's life in continuity and detail. The volume may, indeed, have the effect of inducing

* The Life of Luther, in Forty-eight Historical Engravings. By Gustav Kœnig. With Explanations by Archdeacon Hare: continued by Susanna Winkworth. Pp. 141. London—Longman. 1855.

uninformed readers to seek fuller information as to the career of its great subject, many of the fragments of his writings and sayings quoted, being extremely well chosen, racy and tantalizing. The engravings which form the basis of the work, commence, as we have said, with the birth of Luther, and end with beautiful representations of his last illness, death and burial. The life of the great Christian Reformer has evidently impressed itself on the mind of the artist as kindred in nature and importance with that of Christ himself, and the nativity of the latter has therefore been paralleled by that of his Protestant apostle; and it is impossible to examine attentively the engravings from beginning to end, without receiving from them a deep and vivid impression that their subject was in truth one of those strong and leading spirits who have helped to make history, and whose acts and words had an immortal influence on the destinies of the human race. The engravings are not all of equal interest, but they have so much and such various excellence that it is difficult to specify those of greatest merit; and, as we cannot present them to our readers, we can only recommend them to procure, if possible, the pleasure of seeing the entire work for themselves. The character of Luther is admirably preserved throughout, from the sturdy, innocent-looking boy, hugging his book to his breast, whom his father, with anxious countenance, is introducing to the tender mercies of the harsh schoolmaster,—to the youth, first discovering a Latin Bible in the University Library at Erfurt,—kneeling with awe-struck gaze towards heaven over the body of his friend Alexis—reverently entering the Augustinian convent —and so onward to the mature man, looking with amazed distrust on a Papal procession at Rome—pouring himself forth in prayer on the night preceding his appearance before the Emperor Charles V. and the Diet of Worms—diligently translating the Bible in his seclusion in the Castle of Wartburg—and afterwards in company with his friend Melancthon—boldly repressing the Peasants' War (a striking and spirited *tableau)*—catechising a group of young boys—preaching with graphic earnestness in the picturesque church at Wittenburg—rousing the sick and depressed Melancthon to life and hope—playing with his family in their summer and winter diversions—and ministering to the sick and dying in time of pestilence, a scene in which the poor victims are depicted with terrible truth and power, and the attendants, with the lower part of the face covered, manifest by their countenances and hurried bearing the utmost terror of infection. The courage displayed by him in this last scene was manifested at an earlier period of his life, when acting as vicar-general during the absence of Staupitz.

"In the autumn of 1516, the plague broke out in Wittenberg. Lange advised Luther to flee. He replied, 'Whither shall I flee? I hope the world will not fall to pieces if brother Martin fall. I will certainly,

if the plague gain ground, send the brethren abroad in all directions; but I have an office entrusted to me, and from obedience may not flee until the same obedience commands me to do so. It is not that I do not fear death (for I am not the Apostle Paul, but only his expounder); but I hope God will save me out of all my fear.'"—P. 39.

Courage animated by the same noble confidence in God, was displayed when he contemplated the prospect of being cited by the Diet.

"If I should be summoned, so far as it depends on me, I will be carried thither sick if I cannot go sound; for I cannot doubt that the Lord calls me, if the Emperor does so. And then, if violence be used, as is probable (for assuredly they will not summon me with the idea of bringing me to a better mind), we must commend the matter to the Lord. He liveth and reigneth yet, who preserved the three men in the fiery furnace of the king of Babylon. And if He do not choose to preserve my head, what is that worth compared to Christ's, who was slain with such great ignominy and shame, to the offence of all and the destruction of many? * * * Expect everything from me but flight or recantation. I will not even fly, much less recant. So help me the Lord Jesus! Amen."—Pp. 59, 60.

And again in his immortal words in the presence of the Emperor and the Diet:

"*Unless I be convicted of error by the Holy Scriptures or by cogent and evident reasons,* * * * *I neither can nor dare retract anything; for my conscience is held captive by God's Word, and it is neither safe nor right to go against conscience. Here I take my stand. I can do no otherwise. So help me God!*"—P. 66.

And later still, on the presentation of the Augsburg Confession of Faith:

"I am quite easy and of good cheer touching our common cause," he writes to Melancthon, "for I know that it is the cause of Christ and of God. Therefore I care nought for the threats and rage of the Papists. If we fall, Christ falls with us, He, the Ruler of the world. But if He fall, I had rather fall with Christ than stand with Cæsar. * * You are not upholding the cause alone. I stand by you with my sighs and prayers. O that I were so in body too! For the cause is mine, as much as yours, nay more. * * * I beseech you, for Christ's sake, throw not to the winds God's promises and consolations when he says, '*Cast thy care upon God.*' 'Be of good cheer, I have overcome the world.' Why should we fear a conquered world?"—P. 91.

After describing the vehement counsels of Luther in a book issued by him condemnatory of the Peasants' War when milder exhortations had failed, the annotator candidly observes:

"It cannot be denied that Luther, in his horror at the atrocities committed by the peasants, seems to have forgotten in this second book to give a due share of the blame to those who, while they ought to have known how to use power, drove ignorant, misguided wretches to madness by their oppression. His temptation to this error lay no doubt in the circumstance that the Papal party took advantage of these

troubles to confound the Christian liberty of conscience claimed by the Protestants with the anarchical principles set forth by the fanatics; and thus to represent the crimes of the peasants as the mere consequence of the teaching at Wittenberg."—P. 82.

Luther's controversial vehemence was carried to an unfortunate extreme in his dispute with Zwingle as to the actual presence of Christ in the sacrament, which Luther dogmatically maintained.

"When the discussion had lasted three days, the Landgrave proposed that it should terminate by both sides signing a declaration that while they each retained their own opinion, they agreed on the essentials of faith, and recognised each other as Christian brethren. The Zwinglian party at once assented, offering at the same time to prove from Scripture that their differences were not fundamental. The Lutherans, alas! refused, and by this act not only frustrated the noble and wise project of the Landgrave, but divided the Protestant Church for centuries, and consecrated afresh for succeeding generations that fatal error of the Romish Church, that Christian brotherhood cannot co-exist with diversity of intellectual apprehension."—P. 87.

Among the pleasing characteristics of the man which this volume sets before us, may be mentioned his fondness for music, which, in his earlier days, was found to be the only means of restoring him from the overwhelming agony of his despair when a monk in the convent, and in which he afterwards found a constant source of holy joy and comfort to his soul. Plate xl. exhibits a pleasing group, representing the singing-school in Luther's house, in illustration of which it is observed:

"In framing the services of the Reformed Church, Luther recognised the great importance of music as an element of public worship. He himself composed the music for the first German mass that was sung at Wittenberg, and his beautiful chorales for many of the hymns which he wrote are well known. * * * So early as 1525 he published his first collection of hymns and psalms, in the preface to which he says, 'And I have had them set to music, arranged for four voices, because I desire that the young, who must and ought to be instructed in music and other liberal arts, should have somewhat to take the place of wanton and carnal songs, and in their stead learn something wholesome, and thus imbibe what is good along with what is pleasant, as is fitting for youth. Also, because I am not of opinion that the arts should be felled to the earth and die out through the Gospel, as some superstitious persons pretend; but I would fain see all arts, specially music, in the service of Him who has given and created them.' Again, in his *Table-talk* (lxviii. § 1), he says, 'It is absolutely necessary to retain music in the schools. A schoolmaster must be able to sing, or I would not look at him. Neither should young men be ordained to the ministry, unless they have been well trained and practised beforehand in the schools.' And Meurer tells us that, in his preface to the 'Harmonies for the Passion of Christ,' he wrote a special eulogy of music, saying how 'it has been implanted in all and every creature since the foundation of the world. For even the air, which in itself is invisible, and

not perceptible by any of our senses, and least of all musical, but quite dumb, yet is turned into a mere motion, which we first hear, and then also feel, by which the Holy Spirit hints to us wonderful mysteries.'" Pp. 117, 118.

Another pleasing trait in the man was his disinterested generosity and freedom from self-seeking and self-care in regard to worldly wealth.

"Of Luther's kindliness and thoughtful care for all around him, numberless instances occur in his letters and the records preserved by his friends. Thus, on occasion of the departure of an old servant, he writes to his wife, telling her to make him a considerable present; and after suggesting various means of raising the money to do so, orders her, if these expedients fail, to sell some of their plate. For another servant, who from an injury to his arm was no longer able to work, he wishes to purchase a cottage, that the old man might be sure of a home after his master's death. Yet he was so poor himself, that we find, on occasion of his journeys, that his travelling expenses had to be defrayed by the prince or university, and that the Elector appears to have been in the habit of presenting him with a gown when he saw that it was needed. Indeed, he seems often to have brought himself to the verge of distress by his liberality, while he constantly refused presents, or even to receive any remuneration for his writings, or for his lectures as a professor of the University."—Pp. 124, 125.

The life and times of Luther, as depicted to the eye and imagination in the volume before us, present an enviable picture of earnest and intense interest in questions of religious truth. In his age theological discussion was not the dry, formal and artificial province of a professional, ecclesiastical class, regarded by men in general with contemptuous indifference or weary disgust, but an absorbing topic with intelligent men of all classes, and presided over with deep interest by crowned heads. The enthusiasm with which Luther hailed his redemption from Popish hollowness and mummery, and the earnest value which he set on what are now among our commonest blessings, may prompt us to take a more lively interest in them ourselves, and open our eyes to a true sense of the privileges we possess. Thus, speaking of pilgrimages to Rome and Jerusalem, Luther says,—

"Not that I despise such pilgrimages,—for I would gladly take such a journey myself, and now that I cannot, I am fond of hearing and reading about them,—but that we do not make pilgrimages with a right purpose. As was my case at Rome, where I, too, was a mad saint, ran the round of all the churches and vaults, and believed every lie that was invented there. I have also said mass there half a score of times, and in those days was quite sad that my father and mother were still alive; for I should have liked to have set them free from purgatory with my masses and other excellent works and prayers. There is at Rome a saying, 'Blessed is the mother whose son says mass on a Saturday at St. John's;' how glad I should have been to have made my mother happy! But there was too great a throng, and

I could not get to it, and ate a red-herring instead. Well, then we did and knew no better, and the Romish See did not punish these current lies; but now, God be praised, we have the Gospels, the Psalms, and other Holy Scriptures, in which we may make pilgrimages with profit and blessedness, and may visit and explore the true Promised Land, the true Jerusalem, yea, the true paradise and kingdom of heaven; and walk about, not among the graves and bodily resting-places of the saints, but through their hearts, thoughts, and spirits."—Pp. 31, 32.

Plate xxxii. is a striking representation of Luther and his learned friends jointly engaged in the translation of the Bible, in illustration of which it is observed:

"Luther throughout his whole course took his stand upon the Bible. * * * Yet he was not for an unintelligent reverence for the mere letter of Scripture. 'Thou must,' says he, 'discriminate among the books of the Bible and take note which are the best.' 'In this all truly sacred books concur, that they one and all preach Christ. And this is the right test by which to pass judgment on books when we see whether or no they treat of Christ.' Mathesius tells us that, 'when the whole Bible had been published in German, Dr. Luther takes it up again from the beginning, with much earnestness, diligence and prayer, and convokes as it were a Sanhedrim of the best men that could be found, who came together every week at his house. * * * Each had prepared himself beforehand for the passage on which they were to deliberate, and looked at * * the commentators thereon. * * * Wonderfully beautiful and instructive things were said in the course of this work, some of which Rörer afterwards printed as marginal notes. * * After due exhortation, each stated his opinion, which he proved to the best of his ability by the grammar, or context, or testimony of the learned, till at length, in the year 1542, this work was, by God's grace, accomplished. In the engraving, Luther is represented standing between Melancthon and Bugenhagen; on the left Jonas is looking up towards Luther, while on the right Kreuziger is seen in conversation with the Rabbis."—Pp. 93, 94.

Again, as to the importance of *preaching*, it is thus recorded of him even when a monk in the convent:

"Luther was so strongly impressed with the awful responsibility of preaching,—'of speaking to the people in God's stead,'—that Staupitz had great difficulty in persuading him to mount the pulpit. The chapel is described by Myconius as very rude and mean, much like the representations which painters give of the stable at Bethlehem, where Christ was born. 'In this poor chapel,' he says, 'God willed that His holy Gospel, and His dear child Jesus, should be honoured and manifested to the world. It was no minster, or grand high church, such as were to be found by thousands, that God chose for his purpose. Soon, however, this church became too small, and Luther was commanded to preach in the parish church, and thus the child Jesus, also, was carried to the Temple.' * * * Luther's conviction of the paramount dignity and importance of preaching he expresses perpetually; for instance, at the end of the Tract, On the Right of the Congregation to call and dismiss the Teachers, 'He who is entrusted with the office of preaching,

has the highest office in Christendom. He may also baptize, say mass, and perform all pastoral functions; or, if he does not choose this, he may confine himself to preaching alone, and leave baptizing and other minor offices to others, as Christ did, and Paul, and all the Apostles.' (Acts vi.)."—Pp. 29, 30.

And still more strongly at a later period:

"The prominence assumed by the doctrine of justification by faith in the Lutheran system, led to the exaltation of the office of the preacher, through whose announcement of the Gospel faith was commonly produced. Among the Lutherans the sermon had taken the place of the mass, as the means of bringing the sinner into reconciliation with God. 'Therefore,' says Luther, 'look to it, ye pastors and preachers. Our office is become a very different thing to what it was under the Pope; it is an awful, but a wholesome one. Hence now-a-days it brings much more toil and labour, responsibility and vexations, and withal little reward or thanks from the world; but Christ Himself will be our reward, if we faithfully labour for Him.' 'No one filling the office of teacher and preacher now-a-days is fit for his post unless he have joy and delight in Him who has sent him. Moses prayed our Lord God six times that he might be excused; yet he was forced to go. And so, too, hath He forced me into this office. * * * * O my masters, it is no child's-play.' Hence Luther gives such counsels as these to young preachers (*Table-talk*, xxii. § 100): 'When you are going to preach, speak with God, saying, "O Lord God, I desire to preach to thy glory; I will speak of Thee, exalt Thee, praise thy Name, even though I cannot do it so well as I ought." And do not regard Melancthon, or me, or any other learned man, but think yourself the most learned of all when you are speaking of God from the pulpit. I have never suffered myself to be abashed with the notion that I could not preach well enough; but I have often been abashed and terrified at the thought that I had to speak, and must speak, before God's face about His infinite majesty and divine essence.' Luther thus expresses his view of what preaching should be: 'I endeavour to set before my mind a text and to keep to it, and so to explain it and fix it in the minds of the people, that they may be able to say afterwards, 'he said this and that in the sermon' (*Table-talk*, xx. § 25). And again, 'Woe and anathema to all those preachers who love to handle lofty, difficult and subtle questions in the pulpit, and bring such before the common people, and enlarge upon them, seeking their own honour and glory. When I preach here in Wittenberg I let myself down as much as possible, and do not think about the doctors and learned men, of whom there may be some forty present, but look at the crowds of young men, children and servants, who are there by hundreds and thousands; to them I preach, and to them I adapt myself, for they need it. And if the others do not like it, the door is open, let them walk out.' (*Table-talk*, xxii. § 143.) Mathesius also tells us: 'I have more than once heard him say at table, how that in the schools it was proper to dispute and bring forward acute arguments to confute the adversaries; but that in the pulpit those are the best preachers who discourse in a childlike, ordinary, simple style, intelligible to the common people; who do not propose difficult questions, nor confute the reasonings of their adversaries, nor yet cast censure upon absent magis-

trates, or monks, or priests, or give sideways blows to those who oppose or dislike them. For in church we had only to do with those present, but in the schools with the absent as well."—Pp. 99—101.

We may imagine how Luther would have scowled with amazement and indignation on the theory which has of late been broached amongst us, as to the necessarily forced and formal character and weary emptiness of weekly sermons, and on the state of spiritual apathy and poverty which such a theory implies. Again, Luther's faith in the power of *prayer* reminds one of the apostolic, or even of the patriarchal age. In illustration of plate xxxix., it is remarked:

"The engraving before us represents an event which took place in 1540, when Melancthon, on his way to the Conference in Hagenau, was taken dangerously ill in Weimar, with a disorder which seems to have been principally brought on by distress of mind at having consented to the bigamy of the Landgrave of Hesse. The Elector sent in all haste for Luther, who found his friend already speechless and insensible, with his countenance apparently fixed in death. Shocked at the sight, Luther exclaimed, 'God forefend, how has the devil defaced this *Organon!*' Then turning to the window, he poured out fervent prayers. '*Our Lord God*,' said Luther afterwards, '*must needs hear me; for * * I brought to His remembrance all the promises about hearing prayer that I could repeat from the Scriptures; so that He must needs hear me, if I were to trust His promises.*' Thereupon he took Melancthon by the hand, and said, 'Be of good courage, Philip, thou shalt not die. Although God had cause to slay, yet He willeth not the death of the sinner, but rather that he should be converted and live. * * Has He not received again to Himself the greatest sinners on earth? * * much less will He reject thee, my Philip, or suffer thee to perish in sin and sorrow. * * Therefore trust in the Lord, who can kill and make alive again.' Melancthon having revived enough to express his wish not to be called back to earth, Luther replied, 'No, my Philip, thou must serve our Lord yet longer here;' and fetching some food, forced the unwilling Melancthon to take it, with the threat: 'Thou must swallow it, or I will speak the ban over thee.' Melancthon, after his recovery, declared that he could truly say that he had been called back from death to life, and if Luther had not come, he must have died. This is one instance out of many of Luther's strong faith in the power of prayer. He said once, as Mathesius tells us, 'I have prayed our Philip, and my Kate, and Master Myconius out of the jaws of death.' And in the *Table-talk* (xv. § 1), he says, 'No one believes how effectual and mighty is prayer, and how much it can bring to pass, but he who has learned it by experience, and proved it himself. * * This I know, that as often as I have prayed fervently, with utter earnestness, I have been richly heard, and have received more than I asked. God has, indeed, sometimes tarried, but He has come notwithstanding.' "—Pp. 115, 116.

Luther would not have been fit for the work he had to do, had he not been impressed with a deep sense of his own importance as a chosen servant of God, and animated with strong confidence in the divinity of his own impulses. Of this some plain

indications are presented in the volume before us. Thus, on the celebrated occasion, when the news having reached Wittenberg that his writings had been burnt in various cities, in virtue of the Pope's Bull,—

"Luther retaliated by convening a meeting of the doctors, students and citizens on the 10th of December, at the Elster Gate; where, a fire of wood having been kindled by a master of arts, Luther cast into the flames the whole of the decretals and canon law, with the writings of Eck and Emser, and last of all the Bull, exclaiming, 'Because thou hast troubled *the Holy One of the Lord*, so be thou troubled and consumed by the fire everlasting;' and then returned in procession into the town."—P. 58.

And again, with reference to his marriage, he says that he had determined to take a wife "*to do honour to the estate of matrimony.*" And in expatiating on the treasure that his wife was to him, declaring that "a pious wife had been given and bestowed on him by God," and that "everywhere among married people he heard of much greater faults and failings than were to be found in her," it does not appear to have occurred to him to ask himself whether he was equally a treasure to her. His whole language on the subject of his marriage implies that he strictly considered her as "the weaker vessel," formed for the honour and glory of Dr. Martin Luther as her head; and there can be no question but that she was perfectly submissive and dutiful to him in all things, and that his will was her only law.

There is much in Luther that is naturally attractive to our sympathies, inasmuch as he was essentially an *English* character. Earnest, hearty piety, strong plain sense, nervous and massive eloquence, couched in simple and expressive words, were pre-eminently his characteristics. There is no trace in him of the cloudy, mystical, obscure and transcendental style of thought and phraseology, which has been identified, in later days, with German theology and philosophy. It is amusing to imagine how unceremoniously, were he now to re-appear, he would brush away with his vigorous hand some of the cobwebs which his countrymen's busy brains have spun. Of his sensible views on preaching we have already given a specimen. On education, again, how pertinent to the present time amongst us are such observations as those contained in the annotations on plate xxxiii.!

"By the Reformation the people passed from nonage into man's estate, and, loosed from the leading-strings of the priests, were made to feel themselves accountable for their belief and actions. Luther saw the necessity of education to enable them to use their freedom aright. The establishment of schools was one of his first cares, and to him Germany is in great measure indebted for her noble apparatus of popular education. In 1524, Luther wrote an 'Appeal to the Burgomasters and Councillors of all German Towns, to establish and maintain Chris-

tian Schools,' in which he says: 'I beg you all, dear masters and friends, for God's sake, and our poor children's sake, do not deem this a small matter. . . . . Dear masters, how much are you obliged to spend yearly on arms, highways, dams, &c. . . . . for a town to enjoy temporal peace and comfort; how much rather should you spend such a sum on the children of the poor and needy.' . . . . Neither did Luther wish to confine popular education within narrow limits. Thus he says, in the Appeal already quoted: 'But if there were neither soul, nor heaven, nor hell, and we had no need of schools in order to understand the Scriptures and God's will, yet it were reason enough for establishing the best schools for boys and girls in all places, that the world needs well-educated men and women to keep up its outward condition.' . . . . . And again, in a sermon on the same subject, preached in 1530, he says: 'And if I had to lay down my office as preacher, there is none which I would sooner assume than that of schoolmaster. For I know that this work is the most useful and honourable of all offices next to that of the preacher; indeed, I scarcely know which of the two is the best.' . . . . . But I hold that it is the duty of the civil powers to constrain their subjects to send their children to school. . . . . If they have a right to compel able-bodied men to bear arms and man the defences in case of war, how much more may they, and ought they, to oblige them to send their children to school, seeing that a far deadlier warfare has to be waged with Satan himself! . . . . Wherefore, let him who can see to this; and let the magistrates, when they see a likely boy, keep him to school; and if his father is poor, let them assist him with the Church property, and let the rich bequeath money in their wills for this purpose. . . . . That were, indeed, to leave their money to the Church!'"—Pp. 95—98.

Excellent and impressive, however, as are the specimens of Luther's thoughts and words given to us in this volume, the contemplation of the effect produced on the world by his life, illustrates the reflection, how much more such a man is in himself than his recorded words convey. There is a spiritual, divine energy in the character of a great man, that imparts a magical power to his acts and words, of which they would be devoid if emanating from less privileged natures. A homely proverb says that "one man may steal a horse whilst another may not look over a hedge." An eagle makes a swoop and grandly soars aloft with its prey. A crow, attempting to imitate the act, sticks fast ignobly in the wool of a sheep's back. Luther nailed his ninety-five theses against Indulgences to the church-door at Wittenberg, and the echo of his hammer shook the Vatican. In another man it might have been an unnoticed or ridiculous act. The thoughts and words which, coming from him, had power to work a social and moral revolution in the world, if uttered by others, might have been crushed as feeble, neglected as insignificant, or despised as mere truisms and platitudes. Luther was emphatically, to use an aphorism of the day, "the right man in the right place," and at the right time. "He spake the word which men were waiting to hear." Every action and expression of a great

man is dwelt upon with implicit admiration and recorded with reverent minuteness, which, in a lesser man, would have attracted no admiration, and passed away into oblivion. A great man's deeds and his glory act and re-act upon each other. His deeds help, no doubt, to make up his reputation, but that, when made, ennobles and sanctifies his deeds. Even Christ himself is not revealed to us in his recorded words and deeds so impressively to the imagination, as in the personal reverence which he inspired in his contemporaries. Hence a work like that before us, which attempts to exhibit the man in relation to his times, conveys to the mind, in a peculiar and graphic manner, a sense of his true greatness, such as mere literary records may fail to infuse. Such a volume must be peculiarly obnoxious, we imagine, to a zealous Papist, conveying as it does to the imagination and the heart so deep and strong an impression of the conscientious earnestness, the holy energy and boldness, the heaven-inspired impulse and determination, of the man by whom the foundations of Popery were shaken, her authority denied, her false pretences unsparingly exposed, and her unhallowed intervention between the human heart and the love of God in Christ, indignantly discarded and denounced.

THE REV. J. HARTWELL HORNE'S LITERARY OBLIGATIONS TO UNITARIAN AUTHORS.

TO THE EDITOR OF THE CHRISTIAN REFORMER.

SIR,

FOR a considerable time past, in the intervals of a long-continued and disabling illness, I have been employed in reading on the subject of the Christian Evidences, and have derived much satisfaction during this course of study—however imperfectly it may have been pursued—not only that my convictions of the divine origin of Christianity have been strengthened, but also from the established fact, that testimony, on an extended scale, and of the highest value as regards talent, has been borne by Unitarian writers to the divinity of the Gospel. In a comparatively isolated position, I have not been able to consult many of the treatises written by Unitarians in defence of Christianity. Yet something I have done in the way of examination and arrangement of such materials as were available; and I hope to be spared to go onward with the work of inquiry on this subject, having specially in view the preparation of a full catalogue of books and tracts written by Unitarians in vindication of the Gospel, with a selection from the many testimonies which have been borne to the character either of the writers or of the works themselves, gathered from the published opinions of Christians of various denominations.

Having, in the course hitherto pursued, examined with some

attention that well-known work, the "Introduction to the Critical Study and Knowledge of the Holy Scriptures," by the Rev. Thomas Hartwell Horne, B.D., in its ninth edition, in 5 vols. royal 8vo, London, 1846,—the impression produced by a previous reading of it has been confirmed—of its being almost, if not altogether, a string of quotations from the works of past or contemporary authors, whose researches are used by Mr. Horne, sometimes in an abridged form, sometimes adopted *in extenso*, and the source acknowledged, but occasionally borrowed *verbatim*, without any acknowledgment whatever. Such an immense mass of valuable materials, brought together from widely scattered sources, with an industry well nigh unexampled, and combined into something like an harmonious whole, ought to make Horne's Introduction a desideratum not only to the professional student, but also to the earnest though unlearned Christian, anxious to acquire an adequate knowledge of the grounds of his religion, and to be ready always to give an answer to every man that asketh him a reason of the hope that is in him.

It is a trite remark, that among the ablest defences of the Christian revelation are to be reckoned several treatises by Unitarian authors. Some of these are merely referred to in the "Introduction" by Mr. Horne, while some have been verbally quoted by him in considerable detail. There may be mentioned, Sir Isaac Newton's "Observations on the Prophecies of Daniel and the Apocalypse of St. John;" John Locke "On the Epistles of Paul," and his "Letter to Molyneaux;" Dr. Samuel Clarke's "Lectures on the Unalterable Obligations of Natural Religion and the Truth and Certainty of the Christian Revelation;" Dr. George Benson's "History of the Propagation of Christianity;" Dr. Nathaniel Lardner's "Credibility of the Gospel History," and his "Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion;" Dr. Samuel Chandler's "Vindication of the Antiquity and Authority of Daniel's Prophecies;" Dr. Moses Lowman's "Civil Government of the Hebrews;" Dr. John Jortin's "Discourses of the Truth of the Christian Religion," and his "Ecclesiastical History;" Dr. John Taylor's "Scheme of Scripture Divinity;" Dr. Edward Harwood's "Introduction to the Study and Knowledge of the New Testament;" Dr. Priestley's "Institutes," and his "Notes on Scripture;" Gilbert Wakefield on the "Internal Evidences of Christianity;" Dr. Joshua Toulmin on the same subject; Rev. T. Watson, of Whitby, "Popular Evidences of Natural Religion and Christianity;" Rev. John Simpson, Bath, "Internal and Presumptive Evidences of Christianity;" Rev. Dr. Channing's "Dudleian Lecture;" M. Bonnet (Geneva), "Palingénésie Philosophique," Tom. VII.; and M. Coquerel (Paris), "Biographie Sacrée."

The value of the contents of Horne's Introduction, or its uti-

lity as a Christian Apology, it is not now intended to deny. On the contrary, it may be pronounced to be an excellent *vade mecum* on the wide range of subjects which it treats, containing as it does a collection of passages—not more remarkable for their extent and variety, than for their valuable quality—derived from some of the most able and accomplished of Christian apologists, Unitarian and Trinitarian. 'Bating the ardent spirit of (so-called) evangelicism, which, in some places, the compilation manifests against professors of the faith of the Divine Unity, it is, on the whole, one of the best works on the Christian Evidences ever published in this country.

This being premised, let us enter a little into detail.—The British and Foreign Unitarian Association published, many years ago, in a cheap form, that part of Dr. Hartley's "Observations on Man," in which is contained the succinct and forcibly stated argument for the "Truth of the Christian Religion." I mention this fact, not with the view of claiming Dr. Hartley as a Unitarian, but simply as one of the testimonies, which might be adduced, to the interest which has been felt by Unitarians for the confirmation of the truth of the gospel; and also because of its having led to a careful examination of Mr. Horne's well-known "Introduction to the Holy Scriptures." In Dr. Hartley's 2nd vol., p. 71, there occurs a passage in which the author shews what, in his view, is comprehended in a belief of the Christian religion. He says: "To believe the Christian religion is to believe that Moses and the prophets, Christ and his apostles, were endued with divine authority, that they had a commission from God to act and teach as they did, and that He will verify their declarations concerning future things, and especially those concerning a future life, by the event; or, in other words, it is to receive the Scriptures as our rule of life, and the foundation of our hopes and fears."

Mr. Horne published, several years ago, a very useful manual, entitled, "Deism Refuted; or Plain Reasons for being a Christian." In page 1 of this treatise, the passage, quoted above from Dr. Hartley, occurs in the following form: "To be a Christian, or, in other words, to believe in the Christian religion, is to believe that Moses and the prophets, Christ and his apostles, were endued with divine authority, that they had a commission from God to act and teach as they did, and that He will verify their declaration concerning future things, and especially those concerning a future state, by the event;—in short, it is cordially and sincerely to receive the Scriptures as the only rule of our faith and practice, as the foundation of our hopes and fears."

The passage is printed in "Deism Refuted," without marks of quotation; but it is only fair to Mr. Horne to state that in his Preface he mentions Dr. Hartley as one of the authors whom he had "diligently consulted."

The late Rev. Robert Aspland, of Hackney, impressed with the value of the Christian labours of Dr. Nathaniel Lardner, desired to publish a new edition of the works of that greatest of Christian apologists, and with this view issued a Prospectus, in which his intention was announced. From this document we take the following passages:

"Dr. Lardner has justly obtained the appellation of 'THE PRINCE OF MODERN DIVINES.' With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his great works constituted a new era in the annals of Christianity; for by collecting together a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth, which infidelity has never presumed to attack. His Credibility and his Collection of Jewish and Heathen Testimonies may be said to have given the Deistical Controversy a new turn, and to have driven the assailants of the gospel from the field of Christian antiquity—in which they esteemed themselves securely entrenched—into the by-paths of sarcasm and irony.

"In applause of Dr. Lardner all parties of Christians are united; regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus and Watson, and Drs. Jortin and Paley of our National Church; and Drs. Doddridge, Kippis and Priestley, amongst the Dissenters, have done public homage to his learning, his fairness and his great merits as a Christian apologist. The candid of the literati of the Roman Catholic communion have extolled his labours. And even Morgan and Gibbon have awarded to him the meed of faithfulness and impartiality."

See "Memoir of the Life, Works and Correspondence of the Rev. Robert Aspland, of Hackney." By R. Brook Aspland, M.A. London, 1850. 8vo. p. 224, note.

In Horne's Introduction, Vol. V. p. 420, c. iv. sect. iii., the above passage occurs in the following shape:

"In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Drs. Jortine, Hey, and Paley, of the Church of England; Drs. Doddridge, Kippis and Priestley, amongst the Dissenters; and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Romish communion have extolled his labours; and even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication

of his works constituted a new æra in the annals of Christianity: for, by collecting a mass of scattered evidences in favour of the authenticity of the Evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His 'Credibility' and his 'Collection of Jewish and Heathen Testimonies' may be said to have given the Deistical controversy a new turn, and to have driven the assailants of the gospel from the field of Christian antiquity, in which they esteemed themselves securely entrenched, into the by-paths of sarcasm and irony."—Horne's Introduction, Vol. V. p. 420; Sacred Philology, p. ii. c. v. sect. iii.

Now, as the Prospectus, from which this quotation is made, was printed several years before the publication of Mr. Horne's ninth edition, it is presumed, either that Mr. Horne had "diligently consulted" it, and in the hurry of compilation omitted to note the fact; or, that there was a marvellous similarity between his views and mode of expressing them, and those of the late Mr. Aspland.

Having been favoured with the opportunity of examining the Rev. Dr. Kippis's edition of Lardner's Works, 11 vols. 8vo. London, 1788, and of comparing the matters therein contained with the treatment of the same subjects in Horne's "Introduction," I have noted the following points of coincidence, viz.

Vol. V. "Credibility." Hosts of authorities are cited to shew the early spread of Christianity. Lardner's line of illustration is followed by Horne, but not word for word, the matter being presented in the form of digest or abridgment, and the work performed with no mean ability. At the bottom of Mr. Horne's pages, references are duly made to Dr. Lardner; and, on the whole, it cannot be said that the authorities are borrowed slavishly. With this volume, especially, Mr. Horne has, in the great majority of instances, done that only which had been done in numerous instances before his time, by almost every writer of history—condense the information, and point to the source whence the facts and arguments were derived. Indeed, in his Catalogue of Works on Sacred Philology (Vol. V. p. 179), Mr. Horne says of Dr. Lardner, "How deeply the present work ('Horne's Introduction to the Holy Scriptures') is indebted to his (Dr. Lardner's) laborious and accurate investigations, our multiplied references [and quotations] will amply attest."

Lardner's sixth volume is devoted to "A History of the Apostles and Evangelists." In c. x. pp. 226—233, he discusses the question, "Whether the first three evangelists had seen each other's Gospels," and his statement of the argument, as well as his arrangement of the historical evidence against the theory of one evangelist copying from another, appear with scarcely a verbal alteration, in Horne's Introduction, Vol. IV. pp. 495, *et*

seq., "On the Sources of the first Three Gospels." There are foot-note references to Lardner's work, but the quotations, which are usually *verbatim*, are made without using inverted commas.

Of the Epistle to the Ephesians. The matter which appears in Lardner, Vol. VI. pp. 446—448, is abridged by Horne, Vol. IV. p. 373.

Of the Seven Catholic Epistles, c. xv. pp. 465, *et seq.*, abridged by Horne, and used in Vol. IV. p. 351, without any reference to Lardner.

Of St. Peter's Epistles, p. 578, abridged in Horne's Introd., Vol. IV. p. 435.

Lardner's Vol. VII. *Testimonies of Jewish and Heathen Authors.*—Tacitus on Nero's persecution, p. 251 : the translation used *verbatim* and acknowledged; Horne's Introd., Vol. I. pp. 177, 178.—Suetonius, his testimony treated briefly, by Lardner, pp. 266, 267, still more briefly by Horne, Vol. I. p. 178; but Lardner is copied and acknowledged.—Martial's testimony to the "fortitude of the Christians," pp. 260, 261, adopted by Horne, Vol. IV. c. iii. pp. 178, 179, and in part acknowledged.—Pliny the younger, his testimony, including translation of the correspondence with the Emperor Trajan, pp. 287—301, taken sometimes *verbatim*, sometimes abridged, and partly acknowledged. See Horne's Introd., Vol. I. pp. 180—183.

Testimonies of Profane Writers.—Juvenal on Nero's persecution of the Christians, Lardner, pp. 262, 263, is found, nearly *verbatim*, in Horne, Vol. I. c. iii. p. 179.—*Heathen testimony to the occurrence of the præternatural darkness at the crucifixion*, Lardner, pp. 370—387, abridged by Horne, Vol. I. p. 188, and acknowledged by foot-note reference.

Vol. VIII. *Testimonies of Ancient Heathens.*—Lardner's account (c. xviii.) of the objections put forth by Celsus against Christianity, and which is derived from Origen's "True Word," a work written in reply to the Heathen opponent, is excellently abridged by Horne, Vol. I. pp. 84—86.—Celsus of Samosata: his testimony, pp. 69—81, appears very much abridged in Horne, Vol. I. p. 183, with a mere reference to the matters which Lardner presents in copious detail.—Ælius Lampridius's account of the religion of the Emperor Alexander Severus, as it appears in Horne, Vol. I. p. 176, is Lardner's translation of a passage from Lampridius. See p. 121.—*Porphyry's Objections to the Book of Daniel* considered, p. 201, translated by Lardner from Jerome and Grotius, is abridged by Horne, Vol. IV. p. 215.—Julian. Of Lardner's masterly account of the Emperor Julian, in connection with his writings against Christianity, Mr. Horne makes but scanty use, satisfying himself with a meagre index to a mere fragment of Lardner's lucid analysis and illustration, which last extend from p. 355 to p. 423.

Rev. Samuel Clarke, D.D.

"Discourse concerning the unalterable Obligations of Natural Religion and the Truth and Certainty of the Christian Revelation. Being Eight Sermons preached at the Boyle Lecture." 1705.

This treatise was included by Bishop Watson, in his "Collection of Theological Tracts," (2nd ed., London, 1791), Vol. IV., and it is to the pages of that volume that the following references are made.

The section with the title, "That the Cause of Men's Unbelief is not want of better Evidence to prove the great Truths of Religion," p. 290, is taken *verbatim*, without marks of quotation, in Horne's Introduction, Vol. I. c. v. sect. vi. p. 441, "Infidels proved to be more Credulous than Believers in the Scriptures."

Section headed, "Wickedness and ungoverned Lusts are the only Causes of obstinate Infidelity," pp. 290, 291, appropriated *verbatim*, without inverted commas, in Horne's Introd., Vol. I. p. 441.

Section, "As long as Men are under the Dominion of their Lusts, they would not be convinced, though the Evidence of Religion was even much stronger than it is," pp. 291, 292, borrowed in its main parts, nearly *verbatim*, and unmarked with inverted commas, Vol. I. p. 441.

Section with the heading, "Nay, not even though one should rise on purpose from the Dead to convince them," taken, slightly abridged, but in parts, *verbatim*, Vol. I. pp. 441, 442. No marks of quotation.

Of the succeeding section of Dr. Clarke's treatise, the title is omitted by Mr. Horne, but parts of two paragraphs are combined and transferred to Horne, Vol. I. p. 442, without marks of quotation.

Of Dr. Clarke's next proposition,—that candid men "would think it their greatest Wisdom to be truly Religious, even though the Evidences of Religion were much less than they are," p. 294, Mr. Horne appropriates the conclusion only, Vol. I. p. 442. But the concluding section, p. 295, he takes in its entirety, Vol. I. p. 442, without marks of quotation.

It is true that in a foot-note to Sect. vi., Vol. I. p. 435, Mr. Horne says that "for the materials of this section the author[!] is indebted to Dr. Jenkin, Dr. Ryan, and to Dr. Samuel Clarke's 'Discourse on the Unchangeableness,' &c., Proposition xv." But whether this be a full and candid acknowledgment, let the reader decide. All of the paragraphs referred to above, are printed in the large type of Mr. Horne's text, as though they were original matter—without inverted commas, and even without full references to the admirable work from which they have been borrowed.

Rev. John Jortin, D.D.

"Discourses concerning the Truth of the Christian Religion." 3rd edition.

Discourse I. "On the Prejudices of the Jews and Gentiles," pp. 3—6, appropriated by Mr. Horne, without acknowledgment, and printed in the large type of his text, Vol. I. p. 311. The passages which follow (pp. 17—24), and in which Dr. Jortin's high Arian opinions are pretty clearly indicated, are passed by unnoticed, although the matter of them is not unimportant: but pp. 33—40, in which are detailed some of the principal reasons why the Jews and Gentiles rejected Christ, are appropriated *verbatim* in Horne's Introd., and printed in his large type, Vol. I. pp. 313—316, "Rejection of the Gospel by Unbelieving Jews no just Ground of Objection." The compiler satisfies himself with a mere foot-note reference, and prints the lengthened quotations in his large type, in the text, and without inverted commas. Nay, in pp. 315, 316, even the formality of a foot-note reference is dispensed with, although sundry passages of Jortin have been transcribed word for word. Of the same Discourse, pp. 90—94 appear, and with but scanty acknowledgment, in Horne, Vol. I. pp. 317, 318, "Rejection of the Gospel by the Unbelieving Gentiles no just Ground of Objection."

Discourse VII., pp. 267, 268. A long foot-note, descriptive of the devotions of Gentile nations, is transcribed *in toto*, in Horne's Introd., Vol. I. p. 417, "The beneficial Effects of Christianity," &c. The two last paragraphs of Jortin are acknowledged and marked with inverted commas; the first is without any such mark. Of the same Discourse, a passage on the future existence of the soul, p. 292, and in which reference is also made to the opinions of certain Greek authors on this subject, is transcribed *verbatim* in Horne's Introd., Vol. I. p. 10. There is likewise a wholesale appropriation of Jortin's voluminous foot-notes, Greek, Latin and English; these as well as the text, though adopted *verbatim*, being unmarked by inverted commas.

"Remarks on Ecclesiastical History." 2 vols. 2nd edition, 1767. 2 vols. additional, 1773. The whole work published in 3 vols. 8vo., 1805. To the pages of this last-named edition are our present references made.

Vol. I. pp. 134—151. The parallel between Moses and Jesus Christ appears, in an abridged form, in Horne's Introd., Vol. I. Appendix vi. pp. 497—499, with a foot-note reference to the original.

P. 249. Paragraphs numbered "1," "2" and "3," on the subject of the Miracles recorded in the New Testament, appropriated by Mr. Horne, Vol. I. c. iv. p. 228, without acknowledgment.

Pp. 250, 251. The paragraph respecting Quadratus, as well

as those numbered "(8)" and "(9)," taken without acknowledgment, in Horne's Introd., Vol. I. pp. 228 and 230. Of paragraph "9," the commencement only is copied *verbatim* in Horne, Vol. I. § [iii.], at the foot of page 230; but the remaining portion of the matter, at the top of p. 231, bears so close a resemblance to Jortin, both in sentiment and language, that it cannot be a mere coincidence.

P. 252, paragraph "14," on the character of the Saviour's Miracles, is appropriated nearly *verbatim*, without acknowledgment, in Horne's Introd., Vol. I. p. 231, "(8) The Miracles Proofs of Inspiration."

P. 255. Latter part of paragraph "19," suggesting a comparison between the Christian, and the alleged Pagan, miracles, used by Horne, in Vol. I. p. 226, and acknowledged.

P. 256. Two paragraphs near the bottom, on the casting out of dæmons, transcribed, and converted into a foot-note, in Vol. I. p. 227, and fully acknowledged.

In Dr. Jortin's Sermons, Vol. VII. pp. 373, 374, is a succinct and forcibly expressed statement of the "literary benefits" which mankind have derived from Christianity. This statement appears as a foot-note in Horne's Introd., Vol. I. p. 415, and the source acknowledged.

(To be continued.)

REV. F. W. ROBERTSON'S SERMONS.*

In Vol. IX. of the present Series of the Christian Reformer (1853), p. 661, is an obituary notice of the author of these Sermons; and at pp. 683 and 710, a few of his sayings are recorded. His volume of Sermons upon which we now chiefly remark, appeared in the course of last year, and it has since been followed by another. In a short Preface to the former, his brother informs us that they are not notes, previously prepared, nor sermons written before delivery, but simply recollections,

"— sometimes dictated by the preacher himself to the younger members of a family in which he was interested, at their urgent entreaty; sometimes written out by himself for them, when they were at a distance and unable to attend his ministry."

It is added,

"They have been carefully preserved, and are now published without corrections or additions, just as they were found. My beloved brother

* Sermons, preached at Trinity Chapel, Brighton, by the late Rev. Frederick W. Robertson, M.A., the Incumbent. London—Smith, Elder and Co., 65, Cornhill. Brighton.—William F. King and Co. 1855.
Ditto. Second Series. 1855.

attached no value whatever to them himself, and never gave any directions concerning them."

No better testimony could sermons have, nor the preacher a better passport to our affections. And they fully justify it. A tender religiousness, deep love, rich culture, and noble simplicity of soul, breathe from every page. And if we may judge from what we hear, public opinion is setting its seal upon their rare and welcome merits. When sermons like these find delighted readers, as we know they do, in the most opposite sections of the Christian church, we conclude, and we believe justly, that a new witness has arisen to our own views of Christianity. Nay, rather, it may be replied, not to our own, but to our common Christianity. We willingly accept the reply; for nothing can be more true, and certainly nothing more grateful, than that ours is the common Christianity. And a most cogent conclusion from the coincidence we deem it to be, that we hold and preach our views, not the less, but the more, distinctly, urgently and powerfully. Channing from our own church was a witness of the same kind. Mr. Robertson was among his readers. The obituary notice we have referred to relates the following:

"A lady of station and influence in his congregation visiting him, availed herself of his absence to gratify her womanly curiosity by peeping into a book on his table. 'I am sorry, Sir, to see,' she said on his return, 'you are reading a book of Dr. Channing's' [it might be his Life]. 'And why, Madam, should that make you sorry?' 'Why? Was not Dr. C. a Socinian or a Unitarian?' 'Pray do not suffer yourself to be carried away by names. Whatever he was besides, he was an excellent Christian.' He then read to her a passage from the Doctor's writings. 'That sounds very well, Sir,' she replied; 'but might he not have written that to gain applause from men?' This, it is said, so displeased the divine, that he exercised the apostolic office of admonition so severely, that he put it to her conscience whether this uncharitable imputation, ascribing to the spirit of evil what came from the Holy Spirit, might not be the very unpardonable sin which theologians have made a theme for controversy; and with such effect was this reproof administered, that she never submitted to it a second time,—withdrew from the chapel, and not improbably spread among her neighbours the report that Mr. R. confessed himself a Unitarian."*

The writer of the notice from which we have taken the above (and he appears to write with correct knowledge of Mr. Robertson), most properly adds:

"Had we thought him to be a Unitarian, in the sense in which that word is commonly used, and in which we are well pleased to accept it for ourselves, we could not honour his memory as we do."

And he proceeds, with equal justice and discrimination:

"We hold in utter contempt that selfish class—if they be a class—

* It is curious to observe the generalization of this actual case, as an illustration, in Sermon X. pp. 176, 177, Vol. I.

who give and take, as in praise, the characteristic that they think with the wise and talk with the vulgar—that is, when it implies the desire of obtaining at once the material rewards of conformity with vulgar prejudice, and the credit of a finer discernment. But we must not omit to preserve the balance between the illiberal of both classes by declaring, that we acknowledge little, if any, difference in spirit between the ignorant dogmatist who assumes that every one who deems Channing a Christian must himself be a Unitarian, and that other dogmatist—more culpable because less ignorant—who assumes that Robertson could not have been a sincere clergyman, loving such Unitarians as Channing."

We have been glad to fortify ourselves with this testimony, because with the more legitimate evidence of Mr. Robertson's opinions before us in his published Sermons, there may be greater danger of hasty and uncharitable judgment. It will be our aim at present to afford our readers an opportunity of judging of Mr. Robertson's views on chief points of interest by a few extracts. His opinions are the more welcome because they disclose themselves incidentally, almost always in the way of illustration, in the course of strikingly practical and interesting discourses; for in these volumes we have no formal treatment of doctrines; everything is highly practical and religious, appealing to human beings from a rich human and religious soul. And this very characteristic it is which we believe to be the key to the correct appreciation of his views of Christianity. His soul is touched by the rich religion of the Scriptures, and he works it out in its full force and beauty. From his own finely-moved spirit, he revives the characters he brings before us in all the delicate and powerful springs of action and emotion, and makes them impart of their higher life as they pass before us under the influence of God. This *humanity* it is, touched to *divinest* issues, that in such minds as Mr. Robertson's becomes an instinctive and unerring guide in the interpretation of Christ and God. Humanity's highest aspiration finds something still higher, though the same, in these the subjects of its highest thought,—in God as the Infinite Spirit, in Christ as the divine humanity. It sees but one law of holiness and mercy in itself and them; not for a moment does it attribute to God any other; and in Christ it discerns and interprets at once, with an almost inexpressible jealousy of joy, the law of its own living human heart before God. We thoroughly believe, after the perusal of these Sermons, that we most religiously express Mr. Robertson's religion in these few words. We are most glad to do so, and we believe he himself would have accepted our testimony. Call such religion what you choose. We may call it ours. He might have called it his. Whatever else he or we might be, we have his own word for it that we should think each other Christian in this. The true religious soul impelled and inspired him to this. It flows from

him as part of his nature. He took no thought how it should come. It appears continually. It gleams in every thought. It gained him the sympathies of human souls. Every cloud that in human horizons overshadowed it, he instinctively dispersed. He cared not what others thought, but when they darkened this light. He knew (none better) the errors of his Church; and no more powerful or Christ-like rebuker of them has it found. His career, like His, too, was short. We know not in what a longer course might have issued. But in his short time he has fulfilled a long time; and we see enough of tendency in his thought to be quite sure he was correcting the thought of his Church; we might perhaps be nearer the truth in saying, that by reviving religious thought in his Church, he necessarily and unconsciously gave out the result that so wonderfully takes our sympathies; and what is this but proof that *only thought*, and *freedom to think*, and (a rarer virtue, as in him, crowned with choicer fruits) *courage to think against unholy power*, is wanting to bring every true and virtuous soul into community of spirit and therefore of faith in Christ,—a community of faith, which we hesitate not to say, and we believe Mr. Robertson would have said likewise—nay, has said, is reached, and can be reached only, through the *human interpretation* of Christ's wondrous life, —the resplendent reflection of our own temptations, trial, discipline, action, suffering, discerned and understood from soul to soul, and all by the same law of the inward Spirit. We know full well what this tendency must issue in. We see other examples of it in the Church. Thoughtful men in every church know it, and we wish them every Christian wish. May they grow up into the fulness of Christ! It would hurt us, rudely to transplant them into our vineyard. By all means and by every law let them draw their rich nourishment from their own soil. But let them till that soil. Let them grow. Let the heavenly plant be tended; let it expand and put forth its leaves; let it have free air and glorious sunshine to mature its fruit. With Mr. Robertson the process was fast and nobly going on; but the issue we might have hoped to witness has been in another sphere.

"The character of a Christian Reformer," says the author of the obituary to which we have been already indebted, "we are certain he was most anxious to merit. A frame early exhausted by disease, aggravated by excess of irritability in his nerves, removed him early from the field of active exertion, or he would have proved, we doubt not, also a Christian Reformer of great energy and to a vast extent, though those attempted reformations must have brought him within the field of controversy, which he, during his actual life, was anxious to shun. * * Mr. Robertson, we learn from his friends, had an affectionate attachment to the Church, like that of a child to his parent, and by his early death has been spared a severe trial. Isaac Taylor, who was a convert

from orthodox Dissent to the Church, declared that it must perish unless a second Reformation took place. We may without presumption be confident that had it been within the scheme of Providence that the struggle should arise between the reformers and the supporters of the corruptions of the Church, Mr. Robertson would not have been found among those supporters."

But we have detained our readers too long from himself, and we cannot do better than let him now speak to this very purport. The rare excellence of Mr. Robertson is the deep religiousness of all his doctrinal utterances; were such excellence more common, all objection to such utterances would fall away. We have already remarked that his doctrinal views escape him more as incidental parts of great practical views characterizing all his sermons. The deep religion of his own mind always inclining him to the noblest religion of the subject he has to treat, gives him instinctive sorrow for the wrongs which, in theory and practice alike, religion suffers at the hands of men.

Take the sermon on the Shadow and the Substance of the Sabbath in the first volume, or perhaps, better still, that on the Sydenham Palace, and the religious non-observance of the Sabbath, in the second; in which, while he strenuously asserts the abrogation of the Jewish sabbath, he as strenuously upholds a sabbath of human necessity and Christian love; and while he pleads with holy ardour for the poor man's pleasures, looks in his behalf infinitely higher than those who minister to them:

"Tell us, then, ye who are servants of the letter, and yet do not scruple to use a carriage to convey you to some church where a favourite minister is heard, is that a spiritual necessity or a spiritual luxury? Part of the Sunday meal of all of you is the result of a servant's work. Tell us, then, ye accurate logicians, who say that nothing escapes the rigour of the prohibition which is not necessary or merciful, is a hot repast a work of necessity or mercy? Oh! it rouses in every true soul a deep and earnest indignation to hear men who drive their cattle to church on Sundays, because they are too emasculated to trudge through cold and rain on foot, invoke the severity of an insulted Law of the Decalogue on those who provide facilities of movement for such as cannot afford the luxury of a carriage. What, think you, would He who blighted the Pharisees with such burning words, have said, had he been present by, while men, whose servants clean their houses, and prepare their meals, and harness their horses, stand up to denounce the service on some railway by which the poor are helped to health and enjoyment? Hired service for the rich is a necessity—hired service for the poor is a desecration of the sabbath! It is right that a thousand should toil for the few in private! It is past bearing in a Christian country that a few should toil for thousands on the sabbath-day!"—Vol. I. pp. 113, 114.

With this take the noble modification of his broad view of a repealed sabbath:

"— there is such a thing as a *religious non-observance* of the sabbath. I lay a stress on the word religious. For St. Paul does not say that

every non-observance of the sabbath is religious, but that he who, not observing it, observeth it not to the Lord, is, because acting on conscientious conviction, as acceptable as the others, who, in obedience to what they believe to be his will, observe it. * * *

"Here, then, we are at issue with the popular defence of public recreations on the sabbath-day; not so much with respect to the practice, as with respect to the grounds on which the practice is approved. They claim liberty; but it is not Christian liberty. Like St. Paul, they demand a license for non-observance; only it is not 'non-observance to the Lord.' For distinguish well. The abolition of Judaism is not necessarily the establishment of Christianity. To do away with the sabbath-day in order to substitute a nobler, truer, more continuous sabbath, even the sabbath of all time given up to God, is well. But to do away the special Rights of God to the sabbath, in order merely to substitute the Rights of Pleasure, or the Rights of Mammon, or even the license of profligacy and drunkenness, that, methinks, is not Paul's 'Christian liberty.'

"The second point on which we join issue is the assumption that public places of recreation, which humanize, will therefore Christianize the people. It is taken for granted that architecture, sculpture, and the wonders of Nature and Art which such buildings will contain, have a direct or indirect tendency to lead to true devotion.

"Only in a very limited degree is there truth in this at all. Christianity will humanize; we are not so sure that humanizing will Christianize. Let us be clear upon this matter. Esthetics are not Religion. It is one thing to civilize and polish; it is another thing to Christianize. The worship of the Beautiful is not the worship of Holiness; nay, I know not whether the one may not have a tendency to disincline from the other.

"At least such was the history of ancient Greece. Greece was the home of the Arts, the sacred ground on which the worship of the Beautiful was carried to its perfection. Let those who have read the history of her decline and fall, who have perused the debasing works of her later years, tell us how music, painting, poetry, the arts, softened and debilitated and sensualized the nation's heart. Let them tell us how, when Greece's last and greatest man was warning in vain against the foe at her gates, and demanding a manlier and a more heroic disposition to sacrifice, that most polished and humanized people, sunk in trade and sunk in pleasure, were squandering enormous sums upon their buildings and their esthetics, their processions and their people's palaces, till the flood came, and the liberties of Greece were trampled down for ever beneath the feet of the Macedonian Conqueror.

"No! the change of a nation's heart is not to be effected by the infusion of a taste for artistic grace. 'Other foundation can no man lay than that is laid, which is Christ Jesus.' Not Art, but the Cross of Christ. Simpler manners, purer lives; more self-denial; more earnest sympathy with the classes that lie below us; nothing short of that can lay the foundations of the Christianity which is to be hereafter, deep and broad."—II. 189—192.*

The whole sermon is full of a noble Christian wisdom and love.

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* See also Vol. I. p. 204, Sermon XII. the Grecian.

Would that his brethren were as wise!

"On large national subjects there is perhaps no class so ill qualified to form a judgment with breadth as we, the clergy of the Church of England, accustomed as we are to move in the narrow circle of those who listen to us with forbearance and deference, and mixing but little in real life, till in our cloistered and inviolable sanctuaries we are apt to forget that it is one thing to lay down rules for a religious clique, and another to legislate for a great nation."—II. 181.

Of such candour we have the welcome fruit. One thing we would carefully remark, too, in the preceding extract to this, viz., when the remedy of the Cross is cited, the explication of it is not the usual one of the Church,—no, but "simpler manners, purer lives, more self-denial," &c. We may observe once for all, and a very significant thing it is, that wherever similar phraseology occurs, terms which have long had meanings according to the old doctrines, we are not left to infer those doctrines, but the developement of meaning is somewhere near at hand,—simple, natural, human and scriptural meaning, carefully guarded too, often with an anxious protest against old errors and extreme views. Now let us accept this without cavil. Nay, let us welcome it and trust so religious a heart without a meddling and priestly dictation on our part to so pure a conscience. If we, with our totally opposite influences, could not with such views remain in the Church, we are not to wonder that he, quite otherwise affected, and earnestly seeking the good of his Church, could. Be it remembered also, we are now speaking solely and strictly of Mr. Robertson's case—of no other. Many examples of our meaning might be quoted: we are fearful of doing him injustice on such a point; but let the reader take Sermon VIII., Vol. I., on the Sympathy of Christ, from Heb. iv. 15, 16. The doctrine clearly elucidated is, that whatever destroys the conception of His humanity, does in that same degree overthrow the notion of His priesthood. The well-known text naturally suggests the idea. In this, as in all his sermons, Mr. Robertson so strictly adheres to Scripture, enters so thoroughly into its spirit and meaning, and lays out his sermon accordingly, that it is no wonder we have so just and true a result: his humanity of conception we have already remarked, as well as the rich culture of his mind: his easy, clear and beautiful illustrations condescending to men of low estate, or rather appealing to a common human experience, yet lifting us up at the same time into a pure and chastened and glorifying atmosphere, is perhaps his finished charm. This sermon has all these qualities; and while, throughout, the reader remarks how he puts correcter meaning into Christ's humanity, and guards against the error of old views, he cannot but be won by the religious affectionateness with which the preacher himself, like his great subject, is touched with a feeling of our infirmities. Two short passages we quote:

"We think of God as a Spirit, infinitely removed from and unlike the creatures He has made. But the truth is, man resembles God: all spirits, all minds are of the same family. The Father bears a likeness to the Son whom he has created. The Mind of God is similar to the mind of man. Love does not mean one thing in man, and another thing in God. Holiness, Justice, Pity, Tenderness,—these are in the Eternal the same in kind which they are in the finite Being. The present manhood of Christ conveys this deeply important truth, that the Divine Heart is human in its sympathies."

* * "not by the reluctance of a sinful sensation, but by the quivering and the anguish of natural feeling when it is trampled upon by lofty will,—Jesus *suffered*, being tempted. He was 'tempted as we are.' Remember this. For the way in which some speak of the sinlessness of Jesus, reduces all His suffering to physical pain, destroys the reality of temptation, reduces that glorious heart to a pretence, and converts the whole of His history into a mere fictitious drama, in which scenes of trial were represented, not felt."

Again, in Sermon III., Vol. I., Jacob's Wrestling:

"Besides, names and words soon lose their meaning. In the process of years and centuries the meaning dies off them like the sunlight from the hills. The hills are there—the colour and life are gone. The words of that creed, for example, which we read last Sunday (the Athanasian), were living words a few centuries ago. They have changed their meaning, and are, to ninety-nine out of every hundred, only dead words. Yet men tenaciously hold to the expressions of which they do not understand the meaning, and which have a very different meaning now from that they had once—Person, Procession, Substance; and they are almost worse with them than without them—for they conceal their ignorance, and place a barrier against the earnestness of inquiry. We repeat the creed by rote, and the profound truths of Being which the creed contains, how many of us understand?

"All this affords an instructive lesson to parents and to teachers. In the education of a pupil or a child, the wise way is to deal with him as God dealt with His pupil, the child-man Jacob: for before the teaching of God, the wisest man—what is he but a child? God's plan was not to give names and words, but truths of feeling. That night, in that strange scene, He impressed on Jacob's soul a religious awe which was hereafter to develope,—not a set of formal expressions, which would have satisfied with husks the cravings of the intellect and shut up the soul:—Jacob felt the Infinite, who is more truly felt when least named. Words would have reduced that to the Finite: for, oh! to know all about God is one thing—to know the living God is another. Our rule seems to be this: Let a child's religion be expansive—capable of expansion—as little systematic as possible: let it lie upon the heart like the light loose soil, which can be broken through as the heart bursts into fuller life. If it be trodden down hard and stiff in formularies, it is more than probable that the whole must be burst through, and broken violently and thrown off altogether, when the soul requires room to germinate.

"And in this way, my young brethren, I have tried to deal with you. Not in creeds, nor even in the stiffness of the catechism, has truth been

put before you. Rather has it been trusted to the impulses of the heart; on which, we believe, God works more efficaciously than we can do. A few simple truths: and then these have been left to work, and germinate, and swell. Baptism reveals to you this truth for the heart, that God is your Father, and that Christ has encouraged you to live as your Father's children. It has revealed that Name which Jacob knew not—Love. Confirmation has told you another truth, that of self-dedication to Him. Heaven is the service of God. The highest blessedness of life is powers and self consecrated to His will. These are the germs of truth: but it would have been miserable self-delusion, and most pernicious teaching, to have aimed at exhausting truth, or systematizing it. We are jealous of over-systematic teaching. God's love to you—the sacrifice of your lives to God—but the meaning of that? Oh! a long, long life will not exhaust the meaning—the Name of God. Feel Him more and more—all else is but empty words."—I. 54—56.

And Sermon VI., Triumph over Hindrances—Zaccheus:

"Lastly, the divine part was done in sympathy. By sympathy we commonly mean little more than condolence. If the tear start readily at the voice of grief, and the purse-strings open at the accents of distress, we talk of a man's having great sympathy. To weep with those who weep:—Common sympathy does not mean much more.

"The sympathy of Christ was something different from this. Sympathy to this extent, no doubt Zaccheus could already command. If Zaccheus were sick, even a Pharisee would have given him medicine. If Zaccheus had been in need, a Jew would not have scrupled to bestow an alms. If Zaccheus had been bereaved, many even of that crowd that murmured when they saw him treated by Christ like a son of Abraham, would have given to his sorrow the tribute of a sigh.

"The sympathy of Jesus was fellow-feeling for all that is human. He did not condole with Zaccheus upon his trials,—He did not talk to him 'about his soul,'—He did not preach to him about his sins,—He did not force His way into his house to lecture him,—He simply said, 'I will abide at thy house:' thereby identifying himself with a publican: thereby acknowledging a publican for a brother. Zaccheus a publican? Zaccheus a sinner? Yes; but Zaccheus is a man. His heart throbs at cutting words. He has a sense of human honour. He feels the burning shame of the world's disgrace. Lost? Yes: but the Son of Man, with the blood of the human race in His veins, is a brother to the lost.

"It is in this entire and perfect sympathy with all humanity that the heart of Jesus differs from every other heart that is found among the sons of men. And it is this—oh! it is this, which is the chief blessedness of having such a Saviour. If you are poor, you can only get a miserable sympathy from the rich; with the best intentions they cannot understand you. Their sympathy is awkward. If you are in pain, it is only a factitious and constrained sympathy you get from those in health—feelings forced, adopted kindly, but imperfect still. They sit, when the regular condolence is done, beside you, conversing on topics with each other that jar upon your ear. *They* sympathize! Miserable comforters are they all. If you are miserable, and tell out your grief,

you have the shame of feeling that you were not understood; that you have bared your inner self to a rude gaze. If you are in doubt, you cannot tell your doubts to religious people; no, not even to the ministers of Christ—for they have no place for doubts in their largest system. They ask, what right have you to doubt? They suspect your character. They shake the head; and whisper it about gravely, that you read strange books—that you are verging on infidelity. If you are depressed with guilt, to whom shall you tell out your tale of shame? The confessional, with its innumerable evils, and yet indisputably soothing power, is passed away; but there is nothing to supply its place. You cannot speak to your brother man, for you injure him by doing so, or else weaken yourself. You cannot tell it to society, for society judges in the gross by general rules, and cannot take into account the delicate differences of transgression. It banishes the frail penitent, and does homage to the daring hard transgressor.

"Then it is that, repulsed on all sides and lonely, we turn to Him whose mighty Heart understands and feels all. 'Lord, to whom shall we go? *Thou* hast the words of eternal life.' And then it is that, exactly like Zaccheus, misunderstood, suspected by the world, suspected by our own hearts—the very voice of God apparently against us—isolated and apart, we speak to Him from the loneliness of the sycamore-tree, heart to heart, and pulse to pulse. 'Lord, thou knowest all things:' Thou knowest my secret charities, and my untold self-denials. '*Thou* knowest that I love thee.'"—I. 104—106.

We have preferred giving these long extracts as shewing how the practical and religious view it is which in Mr. Robertson's mind predominates over every other, and as by an unerring instinct of truth compels him to the only tenable doctrine of God and Christ; so that doctrine with him is a subordinate and harmonious branch of great central and everlasting reality. The sermon from which the last extract is made is strikingly practical, graphic and interesting. The reader of the extract will no doubt have traced the tacit, nay, almost speaking, reference to the Jew of Shakspere in it. In another admirable sermon, viz., XV. Vol. I., The Principle of the Spiritual Harvest, we fancy we very clearly see a perfect familiarity with Mrs. Barbauld's Essay against Inconsistency in our Expectations. In another noble discourse, XVI. Vol. I., The Loneliness of Christ, we trace the hues of Mr. Martineau. All this is very delightful. The latter sermon we especially commend.

Sermon XV. p. 245, illustrates the nature of Revelation as such:

"Truths come forth from His lips not stated simply on authority, but based on the analogy of the universe. His human mind, in perfect harmony with the Divine Mind with which it mixed, discerned the connection of things, and read the Eternal Will in the simplest laws of Nature. For instance, if it were a question whether God would give His spirit to them that asked, it was not replied to by a truth revealed on His *authority;* the answer was derived from facts lying open to all men's observation. 'Behold the fowls of the air,'—'behold

the lilies of the field,'—learn from them the answer to your question. A principle was there. God supplies the wants which He has created. He feeds the ravens—He clothes the lilies—He will feed with His Spirit the craving spirits of his children."

Again, p. 258, which we place by Mr. Maurice's views:

"The harvest is Life Eternal. But Eternal Life here does not simply mean a life that lasts for ever. That is the destiny of the *Soul:* all souls, bad as well as good. But the bad do not enter into this 'Eternal life.' It is not simply the duration, but the quality of the life which constitutes its character of Eternal. A spirit may live for ever, yet not enter into this. And a man may live but for five minutes the life of Divine benevolence, or desire for perfectness: in those five minutes he has entered into the life which is Eternal, never fluctuates, but is the same unalterably for ever, in the Life of God. *This* is the Reward."

The most remarkable sermon in Vol. I., as illustrative of the turning doctrine of the Church, is X., Caiaphas' View of Vicarious Sacrifice. In this, *suffering* for another as a great law of God's discipline over us, is strictly guarded from the notion of *punishment* for another, although in extricating the doctrine we think Mr. Robertson in one or two instances has scarcely got clear of the old language (viz., at p. 174), while at the same time his meaning is clear enough, and as wide as possible from the accepted views of the Churches. But perhaps we do him injustice; he may use the old language merely as such, as the "language of theology" (p. 173).* The whole doctrine of the sermon is simply as we have stated, and places the death of Christ in the sublimest place of God's great law of suffering for others' good, not punishment for their transgressions, except as their transgressions perpetrated it, and his great love in submitting to it was necessary to overcome them. How the spirit of sin in ourselves now makes us accessory to it, is beautifully illustrated, p. 175.

We extract one or two of the most striking parts.

"Let no man say that Christ bore the wrath of God. Let no man say that God was angry with his Son. We are sometimes told of a mysterious anguish which Christ endured, the consequence of Divine wrath, the sufferings of a heart laden with the conscience of the world's transgressions, which He was bearing as if they were His own sins. Do not add to the Bible what is not in the Bible. The Redeemer's conscience was not bewildered to feel *that* His own, which was *not* His own. He suffered no wrath of God. Twice came the voice from heaven, 'This is my beloved Son in whom I am *well pleased*.' There was seen an angel strengthening Him. Nay, even to the last, never did the consciousness of purity and the Father's Love forsake Him. 'Father, into Thy hands I commend my spirit.'"—I. 173, 174.

* It is perhaps also popular language. It is quite common in some districts to hear it said a man is severely punished, when he has been much hurt. In this, perhaps, the old notion of suffering being always interpreted as a punishment from God, may linger.

"The moral Laws of this universe are immutable as God himself. Law is the Being of God. God cannot alter those laws: He cannot make wrong right. He cannot make Truth falsehood, nor falsehood truth. He cannot make sin blessed, nor annex hell to innocence."—I. 175.

With this sermon compare the conclusion of Sermon VI., Vol. II. p. 90,—Christ the Son:

"Prophets and psalmists had felt that no sacrifice was perfect which did not reach the conscience (Ps. li. 16, 17) for instance; also, Heb. x. 8—12. No language could more clearly shew that the spiritual Jew discerned that entire surrender to the Divine Will is the only perfect sacrifice, the ground of all sacrifices, and that which alone imparts to it a significance. Not sacrifice .... 'Then said I, Lo, I come to do thy will, O God.' *That* is the sacrifice which God wills.

"I say it firmly—all other notions of sacrifice are false. Whatsoever introduces the conception of vindictiveness or retaliation; whatever speaks of appeasing fury; whatever estimates the value of the Saviour's sacrifice by the 'penalty paid;' whatever differs from these notions of sacrifice contained in psalms and prophets,—is borrowed from the bloody shambles of Heathenism, and not from Jewish altars."

We could greatly add to our extracts. Deep religiousness of spirit in Mr. Robertson's finely attempered and richly cultivated mind, guides him to exquisite and noble thought, which in almost every page will repay and delight the reader. We must be understood to have chiefly noticed the first Series. Yet are there sermons in the second, of equal beauty. Preachers and hearers may alike greatly profit by them. We trust the extracts we have given will justify our own remarks. We shall be more glad if either shall induce our readers to have recourse to the volumes themselves. We have esteemed it a privilege to have been permitted to honour the memory of Mr. Robertson. Most religiously have we desired to be true to our task. It has been a most delightful one—nay, an easy one; easy, we mean, because he makes you at home at once; you see in him a true man, a genuine goodness, a transparent honesty to the spontaneous utterances of holy truth; and you give him your trust at once, for as in the sight of God, and not in the fear of man, he speaks out nobly in the language of the skies. Fill the Church with such men and it would be changed to-morrow; and, genuine as Mr. Robertson, they would be in their right places. At all events, we will not judge them. One who could speak and act as he did, had the true heroism. We cannot mistake the import of the conclusion of perhaps his noblest sermon, "The Roman."

"For there were cultivated minds which had apprehended some of the truths of Christianity: philosophers who were enlightened far beyond their age. But a line of martyred philosophers had made them cautious. They made a compromise. They enjoyed their own light,

kept silence, and left the rest in darkness. The result was destruction of their own moral being; for the law of truth is that it cannot be shut up without becoming a dead thing, and mortifying the whole nature. Not the truth which a man knows, but that which he says and lives, becomes the soul's life. Truth cannot bless except when it is lived for, proclaimed and suffered for.

"This was the plan of the enlightened when the Saviour came. And this is the lowest step of a nation's fall, when the few who know the truth refuse to publish it. When governments patronize superstition as a mere engine for governing: when the ministers of religion only half believe the dogmas which they teach, dare not even say to one another what they feel and what they doubt, dare not be true to their convictions, for fear of an Ephesian mob.

"Therefore it was necessary that One should come who should be True: the Truest of all that are woman-born: whose life was Truth: who from Everlasting had been The Truth. It was necessary that He should come to preach the gospel to the poor, to dare to say to the people truths which the philosophers dared not say, and other truths of which no philosopher had dreamed. The penalty of that true Life was the sacrifice which is the world's Atonement. Men saw the Mortal die. But others saw the Immortal rise to take His place at the right hand of Power: and the spirit which has been streaming out ever since from that Life and Death is the world's present Light, and shall be its everlasting Life."—I. 225, 226.

THOUGHTS ON SECULAR ATHEISM.*

Chapter V.

MAN, THE PROBLEM AND THE REASONER.

To reasoning and moral and religious man, the great problem for solution is, Man himself.

What am I? and whence? and whither? and for what purposes? All the most interesting and the most profound religious inquiries are connected, at every point, with the philosophy of human nature. Man's constitution in body and in mind; his faculties and powers, his wants and their supply; the nature of his present life, its capabilities, its purposes; and the nature of the change that ensues in death;—these subjects—any or all of them—cannot be earnestly inquired into without bringing us in turn to all the leading questions of speculative and of practical religion. It cannot be otherwise, man being the inquirer. Taking our own nature as the starting-point, we are inevitably led by our connection with the outward world, to inquire into its origin; and thence, as well as by our conscious dependence, to acknowledge a superior Power, and strive to learn His attri-

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* Continued from p. 30.

butes and designs. And, again taking our own nature as the starting-point, and tracing its progress through infancy, childhood, maturity, age,—some or all of these stages,—to the change of death, we are impelled to ask the all-interesting question: When a man dies, shall he live again? And, What is his life for? What is its true purpose, here or hereafter? What are Nature's thoughts on man? What are man's natural hopes for himself and his species? And how far has the solution of these great questions been aided by Revelation, when the oracles of Creation have been mute or their utterances doubtful?

In all inquiries respecting natural religion, an important caution should be kept in view, if we would gain clear ideas of the subject. It is this: that it is one thing to inquire what are the religious suggestions which can by possibility be conceived to be read by the highly developed mind, in the words of Creation and the course of Providence, without the aid of Revelation;—it is quite another thing to ask what religious notions have been actually attained by any particular persons, sects or nations, without the aid of Revelation. The former is a speculation as to what is, or might have been, possible; the latter is a question of historical fact. In pursuing the former inquiry, we may be very likely to confound the religious views which we have ourselves derived, perhaps unconsciously, from the Gospel, with those which we think we can trace in Nature. To us, Nature shines far more brightly than she did to the ancient world, not only because science has in our days been immensely advanced, but also because, through the influence of Judaism first and then of Christianity (great facts of the world's history, however we may explain them) the religious ideas of mankind have been progressively enlarged and purified. When therefore we have carefully read Nature—whether in the outward world or in man—with our best Christian feelings and desires awake to its faintest whispers of religious truth, we must also,—in order to do full justice to the subject—ask how much of this ever vocal religion of the universe was really heard, understood, learnt by the men of ancient days who were beyond the reach of the alleged supernatural revelations. Hence we shall learn at once the analogy and harmony of the two, and see how far Revelation supplements, or transcends, or gives more distinct expression to, the religion of Nature.

Even a superficial and very general knowledge of the human frame is enough to excite, in any thoughtful and sensitive inquirer, the religious feeling that he is "fearfully and wonderfully made." What a multitude of members in one body! How various their offices; some necessary to life itself, others to health and power, some purely sources of enjoyment! How admirably compacted together are "all the members of that one body," each ministering to the well-being of all the rest and to that

of the whole! The senses;—how wonderful their perceptions, how exquisite their pleasures! Who can explain their physical constitution and functions? Who can trace their connection with the phenomena of mind? We live amid perpetual marvels every moment that we see light and colours, and hear sounds, and touch and taste and smell the commonest objects of daily life. The reflective mind becomes conscious of the wonder that surrounds it, and feels a deeply religious emotion in the simple thought: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Let Science teach us more than this superficial knowledge of the human frame;—let her teach us so much as has been discovered of its inward mechanism,—point out to us the beautiful contrivances and arrangements by which each motion is provided for, each power communicated and regulated;—let her expatiate on the yet more wonderful and less observable economy of the vital organs, shew their complexity, their delicacy, their sensitiveness;—let her tell us what she has learnt of the physical means by which sensation is produced,—demonstrate the construction of the eye (the sense best understood, yet not fully),—of the ear (not so far explained as the eye),—and join larger conjecture continually with her continually smaller degrees of knowledge, in her attempts to explain the other senses;—and at each turn of her noble theme let Science be heard reverently confessing that she knows only up to a certain point, beyond which she is lost in the mystery of the subject;—and such a picture might be presented of the hidden structure of the human body as should annoy the sensitive and alarm the timid in the very thought of their own existence;—such a picture as must strike the religious mind with admiration, and fill it with gratitude to the beneficent and wise Power above us.

Let us turn next to the mental powers of man, and that faculty which gives audible expression to his mental powers, the faculty of speech. By mind and speech he is distinguished from all the creatures that surround him. By virtue of these he feels and proves himself their lord. "All things are put under his feet."

It must be in the *peculiar* faculties of man that we shall hope to trace, if anywhere we can, his peculiar destination; and not in those faculties which are common to him and the brutes under certain modifications. Bodily powers they share with him, under similar, and in some cases identical, organization. His bodily frame is special and peculiar in its arrangements, with evident reference to the wants and capacities of his mental nature; and it thus points to his mental endowments as the characteristic of his being. But there is perhaps no part of his bodily structure which, if considered simply as bodily, has not its analogy in other orders of beings. The senses, in all their wonder, the

lower orders of creation variously possess, some of them even excelling him in one sense, some in another, but none of them applying their sensations to the intellectual and moral uses to which his are subservient. Then his bodily frame is mortal, as theirs are; at a little longer date than most of theirs, but also at a shorter date, perhaps, than some. We cannot find the special destination of man then in his bodily formation. If natural religion hints it, the hint will be given in his mental constitution.

Reason is man's alone, of all the creatures that live in this world. The others have instinct, various and sufficient for their guidance; and all the more wonderful, all the more inexplicable to us, because (generally speaking) it does not reason, but acts prior to the means of reasoning, or under conditions in which no human reasoning could avail. We know not whether these wonderful instincts are even conscious in the creatures which they guide. To all appearance they are not so. But we are not called upon here to decide any disputable questions on the nature of instinct, nor to draw the line with philosophical exactness between it and reason. There are certainly many acts of some among the lower creatures which seem like acts of reason consulting particular emergencies, rather than the general impulses of instinct. But these acts are few and occasional. Instinct is the characteristic law of their actions; the occasional seemingly reasoning acts (some of them perhaps chiefly imitative, yet implying memory and perception of analogy) are but the shadow of that equally characteristic law of man's being which we rightly and unhesitatingly call Reason. But, if we cannot strictly define instinct and reason, we can describe man by one of the attributes of his reasoning powers which does not characterize either the instinct or the reasoning of brutes. Man is, not as an individual only but as a race also, a *progressive* or *improvable* being. His reason *grows indefinitely*. The powers of other creatures (call them instinct or call them reason) do not. In the individual man there seems to be no limit but that of bodily weakness, decay and death, to the growth of his reasoning faculties when engaged in the pursuit of truth and knowledge. For the race of man, the career of progress seems absolutely as unlimited as the duration of the present order of things; for the successive generations and nations of mankind are enabled to build upon the structure already reared by those who have preceded them. Intellectually then, man is an *indefinitely improvable* being.

And hence we derive an argument in natural religion for his destined *immortality*. The decay and death of his bodily frame appear the only limits to his mind's progress. If then we can imagine the mind to exist separate from the body, or to be transferred to some new bodily state suitable to its powers,—

here is an argument (be it strong, or be it only feeble) in the indefinite improvability of man, that he will be permitted to improve indefinitely in another state of existence.

But in the mental constitution of man there are yet more characteristic faculties than even his reason contrasted with instinct. His *moral* faculties are altogether peculiar to the race. *Right* and *wrong* are ideas in which none of the lower orders of creatures give any sign of participating. The knowledge of good and evil, of right and wrong,—in fact, the *religious* and *moral* capacity (for we know not how to make two distinct faculties, one merely moral and one merely religious, out of it) is man's alone. Conscience, with its warm glow of approval or its dark shadow of self-condemnation, affords to man his greatest and most characteristic happiness, and his greatest, as it is his most characteristic, misery. Do his moral and religious faculties then solve the great problem of his existence? Do they tell him for what purposes he lives now, and whether he is to live beyond death or not? Certainly, such faculties are well fitted for continued life and exercise. Certainly, the mortality of the bodily organization is no sufficient ground for assuming that these powers are mortal too. They are, like the intellectual faculties, in themselves considered, capable of indefinite growth and improved exercise. And if we can conceive of their existence separately from the body that dies, we have Nature within ourselves suggesting the hope of immortality,—a hope which Atheism itself cannot logically pronounce, on Atheistic principles, to be impossible, however unlikely.

These are then, in brief sketch, the leading arguments which the religious philosopher may trace in the intellectual and moral constitution of man, in favour of his destination to progressive knowledge and virtue in the present life, and to a renewed and still improved existence after death. Such arguments appeal to our conscious possession of high powers, and lose nothing of their argumentativeness, but rather gain additional force, by being claimed to the uses of high poetry, as they have been by that true priest of the natural religion of the human soul, Akenside, who has thus condensed the glorious argument:

"Say, why was Man so eminently raised
Amid the vast creation? Why ordained
Through life and death to dart his piercing eye
With thoughts beyond the limit of his frame;
But that the Omnipotent might send him forth,
In sight of mortal and immortal powers,
As on a boundless theatre, to run
The great career of justice: to exalt
His generous aim to all diviner deeds;
And, through the mists of passion and of sense,
And through the tossing tide of chance or pain,
To hold his course unfaltering, while the voice
Of Truth and Virtue, up the steep ascent

Of Nature, calls him to his high reward,
The applauding smile of Heaven! Else, wherefore burns
In mortal bosoms this unquenched hope
That breathes from day to day diviner things
And mocks possession? Wherefore darts the mind
With such resistless ardour to embrace
Majestic forms, impatient to be free;
Spurning the gross control of wilful might,
Proud of the strong contention of her toils;
Proud to be daring! Who but rather turns
To Heaven's broad fire his unconstrained view,
Than to the glimmering of a waxen flame?
Who that, from Alpine heights, his labouring eye
Shoots round the wide horizon, to survey
Nilus or Ganges rolling his bright wave
Through mountains, plains, through empires black with shade,
And continents of sand, will turn his gaze
To mark the windings of a scanty rill
That murmurs at his feet? The high-born soul
Disdains to rest her heaven-aspiring wing
Beneath its native quarry. Tired of earth
And this diurnal scene, she springs aloft
Through fields of air; pursues the flying storm,
Rides on the volleyed lightning through the heavens;
Or, yoked with whirlwinds and the Northern blast,
Sweeps the long tract of day. Then high she soars
The blue profound, and hovering round the sun
Beholds him pouring the redundant stream
Of light; beholds his unrelenting sway
Bend the reluctant planets to absolve
The fated rounds of time. Thence, far effused,
She darts her swiftness up the long career
Of devious comets; through its burning signs
Exulting measures the perennial wheel
Of Nature, and looks back on all the stars,
Whose blended light, as with a milky zone,
Invests the orient. Now, amazed, she views
The empyreal waste, where happy spirits hold,
Beyond this concave heaven, their calm abode;
And fields of radiance, whose unfading light
Has travelled the profound six thousand years,
Nor yet arrives in sight of mortal things
Even on the barriers of the world, untired,
She meditates the eternal depth below;
Till, half recoiling, down the headlong steep
She plunges, soon o'erwhelmed and swallowed up
In that immense of being. There her hopes
Rest at the fated goal. For, from the birth
Of mortal man, the Sovereign Maker said,
That not in humble nor in brief delights,
Not in the fading echoes of renown,
Power's purple robes, nor pleasure's flowery lap,
The soul should find enjoyment; but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her view,
Till every bound at length should disappear,
And infinite perfection close the scene."

(*Pleasures of Imagination*, B. i.)

Such traces of immortality are there to be found in the faculties of the human soul itself;—traces, at least, of its fitness for immortality. The belief of human immortality, whenever and however gained, is the great key to the problem of human life on earth. Without the tacit hope of renewed existence beyond death, the present life would seem a grand mystery, an inexplicable but magnificent enigma. Its high good and its stern evil would seem wanting sufficient purpose. Its joys would be too uncertain to repose upon; its sorrows would be all dark for want of faith in their good consequences. And, just in proportion as we endeavoured to look upon the varied events of life with a view to their inward effects instead of their outward appearances, just as we were seriously and religiously disposed to interpret them in reference to their power of developing the intellectual and moral faculties peculiar to human beings,—all the more sadly would man seem to himself to be (if thus elaborately created merely to perish before he is half developed) a splendid failure, a magnificent abortion!

Even the belief in immortality does not indeed solve all the mysteries of the world and human life. It does not unlock half the secrets of this fearful and wondrous being. But it explains some; and it thereby makes us feel that others *may* be explicable. It shews us the wisdom and the kindness of many things that would otherwise oppress our hearts; and it thereby helps us to trust what we cannot see, and supplies new motives for effort in all that we can do. Faith in human immortality tends, in an especial manner, to make more prominent all that is spiritual in the present life, and to promote its developement as the real good of man, now and everlastingly. If the mind is immortal, and the body perishable, the latter must be designed for the use of the former. Spiritual good must be the true good. Character must be the great possession. Virtue must be better than rubies, and nothing else that can be desired is comparable with it. If outward things change and pass away, or we pass away from them, their use and importance plainly consist in the traces of good or evil which they write upon our inward souls. If pain, difficulty, distress can work virtue, this true and lasting good may be well worth all the temporary evils by which it is procured. Given the hope of immortality—there is no longer room to doubt that the intellectual and moral life is the great purpose of man's existence;—that, as he is the head of the creation, and these faculties are his characteristic endowments, and destined to survive those which he shares in common with the lower animals, the developement of his mind and character is the true purpose of his being. And, however much of mystery may still hang around the course of human events,—however sorely particular difficulties and objections may press upon the reasoner (especially when he is the sufferer), yet we have gained the grand clue to the problem

of human life in believing it to be essentially the life of the inward man, and that inward man to be, in the designs of God, immortal. The world is, in this view, a garden of intellectual and moral growths, a nursery of souls for future ages. Life, in this spiritual point of view, is not a result, but a process; not an end, but a means in progress. The souls of men are not created in full maturity at first; but grow through a long course of experience, trial and discipline. Do the *pains* and *sorrows* of life perplex our reasonings? We see strong minds and firm hearts developed by these painful processes. We see the kindliest sympathies of our nature drawn forth by the same means. We find that every virtue implies, in its very nature, antagonism with evil within or evil around. And so, in the outward evils of human life, we recognize the cradle of duty and devotion. Do the *moral* evils of the world then perplex us? Do we shudder at the sin that abounds, and almost despair sometimes for the cause of right and truth and goodness? The end is not yet, we must remember. These are not ultimate results, but processes;—fearful, wonderful, tentative processes. Souls are growing, but not yet full grown. Characters are forming, but not formed. The very constitution of man, both bodily and mental, has provided that punishment shall wait on sin with such severity, that the conscious soul must, at length, shrink from its own evil and seek for good. Guilt will result, sooner or later, in misery, and the soul be its own tremendous punisher. Conscience may sleep for a while; nay, long, as seems to us,—yet not for ever, if man is immortal. This life is but his infancy. He may yet outgrow the moral disease and attain the true stature of humanity. Help, O Man, to save thine erring brother, if thou canst, from sinning more and more deeply against his own soul;—but, when thou canst do no more, despair not of the Providence which is over him and thee, now and for ever!

Thus, with Religion's aid, we approach towards a credible solution of the great questions that encompass our wonderful being. Man is fitted to be immortal in his higher faculties. Life is for their varied developement; death for their removal from their present dependence upon his bodily structure. What their future state of existence may be, we can but faintly conjecture. Even Revelation does not pretend to make this subject clear to us. Perhaps because our present faculties are necessarily incapable of appreciating a different mode of existence from that with which they have always been connected. Revelation confesses, that "eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him; but God revealeth them to us by His Spirit;"—may we not add, just in proportion as our spirits grow in conformity to His will and His likeness?

It remains for us, in the present chapter, to trace the broad

outline of human history, in reference to the philosophy of Life, Death and a Future State. Having tried to read our own conscious faculties, let us ask how those same faculties have read themselves in point of historical fact. We, Christians in a scientific age, look at the human constitution with Christian feeling and scientific thought. But let us briefly notice how it has been successively read in the infancy of thought and knowledge, and through the earlier stages of, real or alleged, Revelation, and under the light of ancient Philosophy.

In the earliest nations of antiquity, the idea of a future life has generally been found to have prevailed, as it does among the rudest and simplest tribes of the present day. So congenial is it to human hopes and wishes. So instinctive is the "secret dread and inward horror of falling into nought." The untaught mind feels the aspiration, and does not, as yet, perplex itself with the difficulties which philosophy afterwards finds. The poet drew from past history and present fact when he thus described the simple faith of "untutored" human nature:

> "Lo, the poor Indian, whose untutored mind
> Sees God in clouds and hears Him in the wind.
> His soul proud Science never taught to stray
> Far as the solar walk or milky way;
> Yet simple Nature to his hope has given,
> Behind the cloud-topped hill, a humbler heaven;
> Some safer world in depth of woods embraced,
> Some happier island in the watery waste.
> To be, contents his natural desire;
> He asks no angel's wing, no seraph's fire;
> But thinks, admitted to that equal sky,
> His faithful dog shall bear him company."

But, among the heathen nations best known (and best worth knowing apparently) in antiquity, this doctrine of a future life was soon so degraded and disguised by fable and by superstition, as to become of questionable religious value. The transmigration of souls, by which man was supposed to become, in succession, a variety of brute creatures after death, was the reverse of an ennobling futurity for his best faculties. The Greek poets (whom the Latins closely imitated) gradually filled up the visionary world beyond death, with such a variety of distinct forms, all bodily and most of them grotesque or monstrous, as made their Elysium and Tartarus become mere fables to the intelligent, and scarcely credible even to the simple. And Philosophy meanwhile, sternly scrutinizing in private, though not daring openly to dispute, the popular notion of a future world, and finding it scarcely worthy even of refutation by serious argument, rejected, in many of its schools, the doctrine itself together with its corruptions. Some of the truest philosophers indeed, with more of the heart's wisdom for their guidance, maintained it still and rejoiced in it. Socrates died in faith of a future

life, supporting it, in his last conversation, by arguments indeed which to us seem utterly puerile, but shewing, even in their fallacy, how intensely a good man's soul appreciates and yearns after immortality. But in the further progress of Greek philosophy, the belief in the doctrine, on the whole, declined rather than advanced.

Hence we may say, in general terms, that man by Nature seems to have this hope; that, by reasoning, he fails fully to establish it; until a deeper insight into the hidden laws of his own being, and a stronger faith in its best tendencies and highest aspirations, restores the instinctive hope to its place in his convictions.

And what is there that should give this deeper insight and stronger faith in respect to his spiritual nature?

See what revelation—real or supposed—(for we are now only tracing the great *facts* of history, and it is at least a fact that men have ascribed to revelation as their source certain convictions held by them)—see what real or imagined revelations have meanwhile contributed to the world's belief in a future life.

It is a favourite opinion with many, who notice the simple purity and grandeur of the earliest patriarchal religion, and compare it with the idolatries of early heathen nations, that the men of oldest times, whose fragmentary history fills the first pages of the book of Genesis, were taught by supernatural communication these two great truths at least of pure and vital religion,—the existence of One Supreme Being and the expectation of a Future Life; and that this primitive religion, in the course of time, degenerated among the various nations of mankind into all the low forms of heathen idolatry and fable that are so well known to history. The expectation of a life to come seems inshrined indeed in the very idiom of those earliest men, who uniformly expressed the fact of death by saying that the deceased was "gathered to his fathers," or "to his people." Beautiful and tender phrase indeed is this, as expressing either the natural hope of the human heart, or the hope specially quickened (if such were the case) by divine promise; but a phrase utterly unmeaning and unnatural if taken as implying the mere burial of the remains in the family sepulchre; and altogether defying this construction when used in the instance of the great patriarch Abraham himself, who "was gathered to his people," but buried far away from their sepulchres. (See Genesis xxv. 8—10.)

Be this as it may, the next historical phase of religion claiming the character of revelation is beyond dispute. In the Mosaic religion, the distinct object of which plainly was to keep alive, if not rather to restore and spread, the recognition and worship of the One Spiritual God, we find no clear announcement whatever of the doctrine of a future life. On the contrary, the dis-

tinguishing sanctions of the Jewish ritual and moral law were all temporal, chiefly patriotic; and the few doubtful gleams of a hope beyond death which we find thinly scattered through the pages of the Old Testament, betoken only such a participation in it as human nature never ceases to suggest and the primitive patriarchal faith may have bequeathed.

One great step further in the march of time, and "Jesus Christ brought life and immortality to light by his gospel." Before his time, the belief had already been gaining ground among the Jews, while losing ground among the Greeks. Since his time, it has been one of the few undisputed principles of religion among his followers. No Christian doubts the future life. The gospel, which teaches him to discern the spiritual attributes of the present life, assures him of their permanence beyond death. Thus the gospel harmonizes with the most refined philosophy of human nature. Natural religion, just in proportion as it appreciates the higher faculties of our intellectual and moral nature, inspires the hope that these may survive the death of the body. And, on the other hand, in proportion as natural religion indulges the hope of immortality (perceiving as she must that immortality is not for the bodily powers), she appreciates the intellectual and moral powers as the distinguishing attributes of human nature even now. So the gospel. Whether it teaches us to regard spiritual interests as all-important compared with the outward things of life, it thereby prepares us to find those spiritual interests everlasting;—or whether it discloses the hope of immortality, it throws light from thence upon the spiritual capabilities of the present life. These different aspects of our spiritual nature point to, and meet in, the grand theory of human existence as immortal. As, in physical philosophy, particular phenomena seemed to point to one all-embracing principle of Gravitation; and then, that principle being once assumed was successively applied to the explanation of innumerable other phenomena previously inexplicable, and every such application confirmed the truth of the great theory of Gravitation;—so do these different aspects of our human nature point, hesitatingly it may be at first and individually considered, to the great theory of Immortal Manhood; and that theory once assumed, hypothetically as it were and tentatively, reconciles and explains so many dark questions, deep and high, in the spirit of man and his wonderful and mysterious life on earth, that the theory becomes more and more confirmed as the one only consistent, only sufficient explanation of the phenomena. We live not merely among things of the senses, but encompassed also, and yet more closely, with spiritual things. The light of immortality shews us that the things seen are temporary, and the things unseen eternal. It helps us to find and value the great realities of the inward nature, which are always with us, though

not visible to the bodily eye. Spiritual things it teaches us to discern spiritually. In a word, it gives to the mental and moral faculties their due ascendancy over the senses, and educates them for the immortality to which it declares them destined. When Christianity has gained due sway over a human being, the problem of human life is, in his instance at least, practically solved. There is a spiritual being in growth for a spiritual state. And the more widely the genuine practical influence of the gospel of immortality is felt, the more evidently will human life at large be seen pointing to immortality as its consistent sequel. Truly this gospel is in harmony with the nature of man. Strictly and beautifully analogous, if not rather identical under different modifications in the expression, are the truths engraven by the Creator on his soul, and those which Christ has evoked thence by the quickening power of his gospel.

We must, in justice to the subject, add, that Christianity itself has been satisfied to leave the revelation of the future life quite undefined as to its particulars, though distinct and absolute in the announcement of the all-important fact. The gospel does not tell us *where* or *how* we shall live again. And herein it remarkably contrasts with superstition and imposture, which have always delighted to fill the future world with distinct pictures of heavenly joys and infernal tortures. But in this instance the gospel shews itself again in harmony with our nature. Our own nature, which, by the conscious excellence of its spiritual capacities, encourages the hope of a life to come, tells us that the life to come cannot be a grossly corporeal scene; that the happiness of souls in heaven cannot be gorgeous thrones, nor the penal sufferings of the soul be literal fire. The Scriptures have indeed used such figures of speech; but they have used them sparingly, and always in such a manner as to be evidently figurative. Not so the Greek Tartarus and Elysium. Not so the Paradise and Hell of Mahometanism.

HAPPINESS.

The haunts of Happiness are varied, and rather unaccountable; but I have more often seen her among little children, and home firesides, and in country houses, than anywhere else,—at least, I think so.—*Letters of Sydney Smith.*

LIFE OF SIR ISAAC NEWTON.*

The fact of Newton's inability to pay the weekly subscription of a shilling, required from the Fellows of the Royal Society, appears to have been known to his contemporaries. In a fierce satire on the follies of the philosophers of his day, entitled, "The Elephant in the Moon," Samuel Butler spoke of

> "Another sophist, but of less renown,
> Though longer observation of the moon,"

who

> "—— for an unpaid weekly shilling's pension,
> Had fined for wit and judgment and invention."

Butler's satire is founded on the malicious story related of Sir Paul Neal, one of the early promoters of the Royal Society, who announced to his colleagues the discovery of an elephant in the moon, which on investigation turned out to be a mouse,

> "—— that by mishap
> Had caught himself and them in the optic trap."

Butler wisely suppressed his satire during his life. It was first published by Mr. Thyer, the Keeper of the Public Library at Manchester, amongst Butler's Genuine Remains, in 1759. The editor did not appropriate the allusion to Newton. A more recent editor of Butler (Mr. Bell) has supplied the omission in his annotated edition of the English Poets. That Butler should find a subject for his satirical wit in the follies of the virtuosi of his day, who sought to explain by scientific disquisitions such impostures as the cure by royal touch, and the divining rod, and such follies as the cosmetic virtues of May-dew collected in a phial, was no impeachment of his judgment or knowledge; but that he confounded a philosopher like Newton with the fop of that age, who thought it necessary to the character of a fine gentleman to babble about air-pumps and telescopes, is one of those excessive follies which turn the tables on the satirist, and make him the subject of the ridicule he aimed to excite against others. The consequence is, that Butler, whom Dr. Johnson praised for his "treasures of knowledge," and as "qualified to expand and illustrate every topic with all the accessories that books can furnish," is now ranked by the historian† amongst "malignant satirists who belonged to the preceding generation, and were not disposed to unlearn the lore of their youth." Butler's blunder deserves a place amongst the curiosities of literature as an illustration of the follies of the wise. We have reason to complain that the biographer of Newton says not a word on the subject.

In the years 1675 and 1676, Newton was engaged in controversy with the Dutch opponents of his theory respecting light, but the activity of his mind appeared at this time in other

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* Continued from p. 18.

† Macaulay, I. 409.

studies, particularly chemistry and the moon's libration. We also find him about this time, after the fashion of an intelligent country gentleman given to practical farming, interesting himself in the subject of cyder and cherry orchards. Towards the close of the year, Newton forwarded to Oldenburg the manuscript of his "Theory of Light and Colours," containing his hypothesis of light, and the discovery that corpuscles from the sun act upon the ether. Hooke had previously published his views of the subject in a work entitled "Micrographia," but Newton had rejected his views and proposed a modification of them. When Newton's paper was read in the Royal Society, Hooke claimed to be the author of most of Newton's positions. The controversy that ensued proved a source of annoyance to both the philosophers. Sir David Brewster has discovered and published an interesting correspondence between them. Hooke began it by expressing his disapproval of contention in print, and by declaring that his mind was ready to embrace any truth that might be discovered, however it might thwart or contradict his own opinions; and after professing his admiration for his correspondent, proposes that they shall adjust their differences by a private and friendly correspondence. "This way of contending," he adds, "I believe to be the more philosophical of the two; for though I confess the collision of two hard-to-yield contenders may produce light, (yet) if they be put together by others' hands and incentives, it will (produce rather) ill concomitant heat," &c. In this passage, Sir D. Brewster says, Hooke alludes to his colleague Oldenburg, who himself keenly engaged in the philosophical controversies of the time, and generally in opposition to Hooke. In replying, Newton, writing under the date Feb. 5, 1675-6, says,

"At the reading of your letter, I was exceedingly pleased and satisfied with your generous freedom, and think you have done what becomes a true philosophical spirit. There is nothing which I desire to avoyde in matters of philosophy more than contention, nor any kind of contention more than one in print; and therefore I most gladly embrace your proposal of a private correspondence. What's done before many witnesses is seldom without some further concerns than that for truth; but what passes between friends in private, usually deserves the name of consultation rather than contention; and so I hope it will prove between you and me."

Newton goes on to acknowledge his obligations to his correspondent, and, referring to him and Descartes, adds, with beautiful and self-denying humility, "*If I have seen farther, it is by standing on the shoulders of giants.*"

It is not our purpose to particularize Newton's discoveries on optics. However slightly treated, the subject would occupy an amount of space which it would be inconvenient for us to give to a scientific subject. There are, however, one or two facts con-

nected with his optical studies and their results, which claim attention in passing as illustrative of Newton's moral as well as intellectual nature. His first work on the subject was an essay, written in 1675, at the desire of some gentlemen of the Royal Society. For twelve years he delayed the completion of his work, although during the whole of that time the outline of his theory was in the hands of the Secretary of the Society, and other papers of his relating to the same subject were scattered amongst his philosophical friends. He would not allow the fear of his discourses being wrongly appropriated by others to precipitate the publication of his views. He desired calmly to study the subject in all its bearings, and without the heat and bias of controversy. In opposition to much friendly importunity, he delayed publication until the year 1704, i. e. nearly thirty years from the time of his first essay. The work was then received by the Royal Society from the hands of its author, the President, with marked honour. To secure a circulation in foreign churches of his great work on Optics, a Latin translation of it was, at Newton's desire, prepared in 1706, by Dr. Samuel Clarke and Demoivre. Newton, now a rich man, generously presented Clarke with £500 as a token of his approbation of his share in the work. "Both the English and Latin editions have been frequently reprinted both in England and on the Continent, and perhaps there never was a work of profound science more widely circulated."

From the optical researches of Newton, Sir David Brewster passes to his astronomical discoveries, "those transcendent deductions of human reason by which he has brightened the scientific glory of his country, achieved for himself an immortal name, and vindicated the intellectual superiority of his species." No portion of the work is more carefully executed than the sketch of the history of astronomy previous to Newton's time. The account of Galileo is given with a force and beauty which enchain the reader's sympathy.

It was in the autumn of 1665, as we have already seen, that Newton arrived at the important conclusion, that the same power by which an apple falls from a tree, influences the moon and retains her in her orbit. At that time, however, his imperfect knowledge, distracted by the theory of Descartes respecting Vortices, prevented the completion of his discovery respecting gravitation. It was not until 1679 that he resumed his inquiries on this subject, led thereto by an application from Hooke; and it was five years after this date that Newton discovered that the moon's deflexion in a minute was sixteen feet, the same as that of bodies at the earth's surface. Newton saw the sublime importance of the great truth which he was thus enabled to demonstrate; and the tradition is, that, as his calculations drew towards a successful termination, his mind became so unusually

agitated, that he found it necessary to call in the aid of a friend to finish the calculations, by means of which he established the fact that the moon is kept in her orbit by the same power by which bodies fall on the earth's surface. As early as 1666, and contemporaneously with his speculations on gravity in the garden at Woolsthorpe, Newton had reached the great doctrine that the forces of the planets from the sun are reciprocally duplicate of their distances from him. In 1684, Halley, Wren and Hooke, were discussing together in London the subject of gravity. Neither of them was able to give a convincing demonstration of the law of gravity, and Halley, with the strong impression that the world was on the eve of having unfolded to it its great law, hastened to Newton at Cambridge to consult him on the subject.

"Without mentioning either his own speculations, or those of Hooke and Wren, he at once indicated the object of his visit by asking Newton what would be the curve described by the planets on the supposition that gravity diminished at the square of the distance. Newton immediately answered, *an Ellipse.* Struck with joy and amazement, Halley asked him how he knew it. 'Why,' replied he, 'I have calculated it.' * * * Halley returned to London with the double satisfaction that a grand truth had been demonstrated which he himself had anticipated, and that he had the honour of bringing it to light. He was indeed proud of the success of his mission, and after the Principia had excited the admiration of Europe, he used frequently to boast to Conduit that he had been the Ulysses who produced this Achilles."

In a subsequent visit to Cambridge in the same year, Halley was shewn by Newton a treatise, De Motu, which proved to be the germ of his immortal Principia. That great work was prosecuted by Newton during the years 1685, 1686 and 1687, a period "equally memorable in the life of Newton and in the history of science." In April, 1686, Dr. Vincent was enabled to present to the Royal Society the manuscript containing the first book of the Principia. It was ordered to be printed at the charge of the Society. It is little to its honour that nothing was done by the Royal Society to carry into effect this resolution, and that the nobles and gentlemen who composed its ranks took no steps to raise the funds necessary for the publication of the work. In this remarkable crisis, Halley nobly stood forward; and, notwithstanding slender means and the claims upon him of a wife and family, undertook the responsibility both of editing and printing the great work of his friend. By its parsimonious hesitation, the Royal Society lost an opportunity of aiding the progress of science, such as in all probability will never again occur in the world's history. "It is," says Sir David Brewster, "to Halley alone that science owes the debt of gratitude for the publication of the Principia. It was he who tracked Newton to his college, who drew from him his great

discoveries, and who generously gave them to the world." To Flamsteed, the Astronomer-Royal at Greenwich, gratitude is also due for the valuable information and aid which, as a practical astronomer, he was as able as he was at this time willing to give to Newton, who, thus assisted, applied with certainty his theory of gravity to the motions of planets and comets. The alienation and misunderstanding that afterwards arose between these distinguished men, and concerning which different opinions are still entertained by men of science, must not be allowed to suppress this acknowledgment of Flamsteed's important aid to Newton, previous to the publication of the first part of the Principia. The whole work was published in the summer of 1687, and instantly excited lively interest in every part of Europe. In four years' time, the edition was exhausted. It was not until 1713 that the second edition appeared, edited by Mr. Roger Cotes,* a Fellow of Trinity College and Professor of Astronomy. A portion of the credit of this republication belongs to Dr. Bentley, who, as an early pupil of Newton's at the University, and always deeply interested in mathematical studies, regretted, for the sake both of science and of his illustrious friend, that the work should not be accessible to all who desired to study it. To Dr. Bentley further belongs the merit of having been the first to adapt the Newtonian philosophy to the pulpit, and to make use of it in a formal argument on natural theology. This he did in the 7th and 8th of his discourses against Atheism at the Boyle Lecture. In preparing his lectures, Bentley had the great advantage of intercourse and correspondence with Newton himself. A very remarkable declaration appears in one of the letters included in this correspondence with Bentley. With singular modesty he disclaims the possession of intuitive genius for which the world gave him credit, and adds,

"When I wrote my Treatise about our System, I had an eye upon such principles as might work with considering men for the belief of a Deity, and nothing can rejoice me more than to find it useful for that purpose. *But if I have done the public any service in this way, it is due to nothing but industry and patient thought.*"

The celebrated Lagrange, who was accustomed to speak of Newton as the greatest human genius that ever existed, used to

* Roger Cotes was born at Burbage, in Leicestershire, July 10, 1682. His father, rector of Burbage, placed his son at Leicester school, where, at the early age of twelve, he manifested great mathematical talent. After studying with an uncle, the Rev. John Smith, he went to St. Paul's school, and thence, in 1699, to Trinity College, Cambridge. He entered the University as a Pensioner, was elected Scholar in 1701, graduated B.A. in 1703, and became Fellow of his College in 1705. In 1713, the year in which he undertook to edit the Principia, he took orders. A brilliant career in science was prematurely closed by his death at Cambridge in 1716. When Newton was told of the death of his friend, he pensively and with his habitual modesty said, "If Mr. Cotes had lived, we might have known something."

add, that he was also the most fortunate, for it is only *once* that the opportunity can be enjoyed of developing the system of the world. On this idea Sir David Brewster enlarges with some rhetorical skill.

"What a glorious privilege was it to have been the author of the Principia! There was but one earth upon whose form and tides and movements the philosopher could exercise his genius—one moon whose perturbations and inequalities and actions he could study—one sun whose controlling force and apparent motions he could calculate and determine—one system of comets whose eccentric paths he could explore and rectify—and one universe of stars, to whose binary and multiple combinations he could extend the law of terrestrial gravity. To have been the chosen sage summoned to the study of that earth, these systems and that universe—the favoured lawgiver to worlds unnumbered, the high-priest in the temple of boundless space, was a privilege that could be granted but to one member of the human family; and to have executed the task was an achievement which in its magnitude can be measured only by the infinite in space, and in the duration of its triumphs by the infinite in time. That Sage—that Lawgiver—that High-priest, was Newton."—I. 319.

This may appear the proper place for introducing Sir David Brewster's estimate of the peculiar character of Newton's genius:

"The importance of Sir Isaac Newton's discoveries has been sufficiently exhibited in the preceding chapters. The peculiar character of his genius, and the method which he pursued in his inquiries, can be gathered only from the study of his works, and from the history of his individual labours. Were we to judge of the qualities of his mind from the early age at which he made his principal discoveries, and from the rapidity of their succession, we should be led to ascribe to him that quickness of penetration, and that exuberance of invention, which is more characteristic of poetical than of philosophical genius. But we must recollect that Newton was placed in the most favourable circumstances for the development of his powers. The flower of his youth, and the vigour of his manhood, were entirely devoted to science. No injudicious guardian controlled his ruling passion, and no ungenial studies or professional toils interrupted the continuity of his pursuits. His discoveries were therefore the fruit of persevering and unbroken study; and he himself declared, that whatever service he had done to the public was not owing to any extraordinary sagacity, but solely to industry and patient thought.

"Initiated early into the abstractions of geometry, he was deeply imbued with her cautious spirit; and if his acquisitions were not made with the rapidity of intuition, they were at least firmly secured; and the grasp which he took of his subject was proportionate to the mental labour which it had exhausted. Overlooking what was trivial, and separating what was extraneous, he bore down with instinctive sagacity on the prominences of his subject, and having thus grappled with its difficulties, he never failed to entrench himself in its strongholds.

"To the highest powers of invention Newton added, what so seldom accompanies them, the talent of simplifying and communicating his profoundest speculations. In the economy of her distributions, Nature

is seldom thus lavish of her intellectual gifts. The inspired genius which creates is rarely conferred along with the matured judgment which combines; and yet without the exertion of both, the fabric of human wisdom could never have been reared. Though a ray from heaven kindled the vestal fire, yet an humble priesthood was required to keep alive the flame. * * *

"The modesty of Sir Isaac Newton in reference to his great discoveries was not founded on any indifference to the fame which they conferred, or upon any erroneous judgment of their importance to science. The whole of his life proves that he knew his place as a philosopher, and was determined to assert and vindicate his rights. His modesty arose from the depth and extent of his knowledge, which shewed him what a small portion of nature he had been able to examine, and how much remained to be explored in the same field in which he himself laboured. In the magnitude of the comparison he recognized his own littleness; and a short time before his death he uttered this memorable sentiment: 'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.' What a lesson to the vanity and presumption of philosophers—to those especially who have never even found the smoother pebble or the prettier shell! What a preparation for the latest inquiries and the last views of the decaying spirit—for those inspired doctrines which alone can throw a light over the dark ocean of undiscovered truth!"—II. 399—408.

Mr. Macaulay has expressed more happily and tersely than Sir David Brewster the peculiarities of Newton's genius:

"In Isaac Newton two kinds of intellectual power, which have little in common, and which are not often found together in a very high degree of vigour, but which nevertheless are equally necessary in the most sublime departments of physics, were united as they have never been united before or since. There may have been minds as happily constituted as his for the cultivation of pure mathematical science; there may have been minds as happily constituted for the cultivation of science purely experimental; but in no other mind have the demonstrative faculty and the inductive faculty co-existed in such supreme excellence and perfect harmony."—History of England, I. 412.

The philosophical controversies in which Newton was at various periods engaged, were the great trials of his life. The narration of them by Sir David Brewster, though drawn up with care and with sufficient brevity, is not sufficiently interesting to induce us to give more than a glance at them. His quarrel with Leibnitz related to the invention of the Differential Calculus. It is now clearly proved that Newton was the original inventor of the method of Fluxions as early as 1667. His method was, however, incomplete in its notation, and was not published by him till 1687, twenty years after the invention. Leibnitz, on the other hand, published his Differential Calculus, with a complete system of notation, in 1684, three years before Newton's publication,

and had communicated his system to him seven years before, i.e. 1677. With priority of invention on the one side, and of publication on the other, with partial communications prior to publication on either side going on between the two philosophers, it is at once evident that a wide field was open in which self-love and party-spirit, if unchecked by higher considerations, might exercise their evil arts.

As a philosopher, Leibnitz disgraced himself by the disingenuous arts with which he endeavoured to fix on Newton the stigma of plagiarism. His passions had entirely overcome his love of science and his regard for truth when he assailed the philosophy of his rival, and to the Princess of Wales, the friend and correspondent of both, denounced the views of Newton as not only physically false, but as also dangerous to religion.* With judicial gravity, Sir David Brewster observes, that "in founding these observations on passages in the *Principia* and *Optics*, glowing with all the fervour of genuine piety, he cast a blot upon his name which all his talents as a philosopher will never be able to efface."

The various scientific controversies and personal quarrels of Flamsteed with Newton have been made the occasion of some severe censure of the latter by Mr. Baily and two writers in the Edinburgh and Quarterly Reviews. Against their decision Sir David Brewster earnestly appeals, and shews that the worst charges against Newton rest on no evidence whatever save the assertions of Flamsteed, whose character, he says, comes out in the revolting correspondence which he bequeathed to posterity, "in sharp outline and glowing tints." It is, however, a melancholy fact that the biographer of Newton should, on a review of this painful controversy, feel himself compelled to deal in such angry phrases, when speaking of Flamsteed,—a man whose contributions to astronomical science are always spoken of with respect and gratitude,—as "an astronomer without principle, and a divine without charity." Let it be remembered that the harshest phrase imputed to Newton in his intercourse with the Astronomer-Royal, was, under strong provocation (which Dr. Mead, who was present, warmly resented), to call him "a

* It increases the malignity of the conduct of Leibnitz in this matter that he knew, better than most men of his age, both the wonderful genius of Newton and the unreserved simplicity and generosity of the great philosopher in communicating to others the results of his labours. An interesting anecdote, in which Leibnitz more creditably figures, is related in the Conduitt MSS. When Sir A. Fountaine was at Berlin with Leibnitz in 1701, and at supper with the Queen of Prussia, she asked Leibnitz his opinion of Sir Isaac Newton. Leibnitz said that, taking mathematicians from the beginning of the world to the time when Sir Isaac Newton lived, what he had done was much the better half; and added, that he had consulted all the learned in Europe upon some difficult points without having any satisfaction, and that when he applied to Sir Isaac Newton, he wrote him in answer by the first post to do so and so, and then he would find it.

puppy," That Flamsteed is an unsafe witness, and that where his self-love is affected his evidence is not to be relied on, is sufficiently proved by Sir David Brewster; and although it is unsatisfactory to one's sense of justice to be unable to disprove every charge made against so good a man and so distinguished a benefactor to the human race as Sir Isaac Newton, it need scarcely surprise us that such should be the case, when some of the charges did not see the light until nearly a century and a half had elapsed since the transactions on which they were founded had occurred.

(To be continued.)

NEED OF ANOTHER ACT OF UNIFORMITY FOR THE CHURCH OF ENGLAND.

The English correspondent of the American "Presbyterian" gives some account of the doings of two Anglican Bishops, which we quote as indicative of the wide and yawning gulf of separation that may exist between the ministers of a Church which essays (but in vain) to effect uniformity of discipline and doctrine by stringent articles and creeds and by minute rubric regulations of worship.

The new Bishop of Salisbury has entered upon his duties with singular zeal. He seems to be determined to have the affairs of his diocese conducted with entire reference to his personal episcopal superintendence. He will strictly enforce the necessity of a license from himself on the part of every clergyman exercising his office within the limits of his diocese. It is hoped that the new Bishop has as much of the will to do good as he has evidently the power to do mischief. If he is an evangelical Bishop, which we sincerely trust he will prove himself, we may hope that under his vigorous charge faithful ministers will spread themselves far and wide, and much good be done. But surely there is something strangely defective in a system which permits a Puseyite Prelate in one see, and an evangelical in another, to promote with equal zeal two systems so thoroughly antagonistic. At the present moment the Bishop of Exeter is exerting every effort in favour of the interests of Tractarianism, and under his episcopate the maintenance of the doctrine of Baptismal Regeneration is essential to the admission of any clergyman to a cure of souls. Since the year 1846, fourteen or fifteen ministers of high character have been absolutely rejected for no other reason than that they would not subscribe to this anti-christian dogma, which, should the new Prelate of whom we have been speaking prove as sound as the other is the reverse, a totally opposite qualification will be required by him, and one of the highest *prima facie* recommendations which he is likely to find in any clerical applicant for his favour, will be that he has been rejected by his brother Prelate of Exeter. If this does not indicate a house divided against itself, we can hardly conceive what will do so.

INTELLIGENCE.

MANCHESTER NEW COLLEGE.

The seventeenth annual meeting of the Trustees of the College was held on Monday, Jan. 21, at the Cross-Street chapel rooms, Manchester. Owing to the badness of the weather, the attendance was somewhat smaller than usual. Amongst those present were James Heywood, Esq., M.P., President, J. A. Turner, Esq., Vice-President, Mark Philips, Esq., Robt. N. Philips, Esq., Treasurer, E. Bowman, Esq., Edmund Grundy, Esq., Robert Worthington, Esq., John Hart, Esq., of London, Rev. W. Gaskell, Rev. John Cropper, Rev. John Colston, Rev. John Wright, Rev. J. H. Hutton, &c. &c.

The Treasurer's report shewed a slight excess of expenditure over income; the deficiency was, however, more apparent than real, an addition having been made to the permanent fund out of the income of the year. The Treasurer reminded the Trustees that every year they were losing by death valued supporters, and that the Institution could only be maintained in the state of credit and prosperity which it had so long enjoyed, by a perpetual renovation of its subscription list. The large subscriptions by which the College had been materially aided in times of comparative difficulty were being dropped year by year, and to supply the gaps thus made they must endeavour to obtain a considerable number of supporters on the smaller rate of subscription. The Secretaries presented the Address of the Committee, which was to the following effect:

In presenting the annual Address to the Trustees, the Committee of Manchester New College have this year little more to do than to congratulate the Trustees on the satisfactory condition of the College, as respects the indefatigable labours of the Principal and the Professors, the exemplary conduct of the students, and the adequacy of the income to the expenditure of the year.

The Institution has fitted itself to its new locality, in a shorter time and with far less inconvenience than might have been anticipated. All parties have cheerfully given their aid in effecting this object, and the relations of the Committee with the Council of University Hall, and of the officers generally of the two Institutions. have been uninterruptedly harmonious and cordial.

Of the students on the foundation of Manchester New College, a smaller number have hitherto resided in the Hall than was anticipated and is desired by some zealous friends of both Institutions. Proposals have been made by the Council of the Hall, with a view of facilitating the entrance of a greater number of the students of the College, and the question is still open for the consideration of the Committee.

During the past session the Committee have made arrangements for securing periodical examinations of the students, in both Classics and Mathematics. The reports of Messrs. Addyes Scott and Hutton, the Examiners, have given the Committee exact knowledge of the attainments and progress, in these two important departments of knowledge, of each student on the foundation, and the reports have been generally of a satisfactory and hopeful character. It is believed that the renewal of the Greek, Latin and Mathematical classes greatly added to the interest of the proceedings at the last annual examination.

The number of the students still continues below the wishes of the Committee, and does not meet the average requirements of the religious body which looks to the College for a supply of well-trained and learned ministers. Accidental circumstances have made the number of admissions during the past year less than was expected.

It is probable that great changes must take place in the congregations of the Liberal Dissenters of England, and especially in their scale of remuneration to their ministers, before an abundant and satisfactory supply of candidates for the ministry will be easily procured. Most desirable is it that our wealthy laymen should encourage their sons to prepare themselves for entering on the Christian ministry. Were this the case more frequently than it is, the best results might be anticipated, in binding in closer union the lay and ministerial portions of the community, and in the undivided attention which ministers, in easy pecuniary circumstances, would be able to give to the peculiar functions of the ministry.

The Committee have to express their regret at the withdrawment from the College of one gentleman attending the theo-

logical course, before the completion of the prescribed studies.* However urgent the want of ministers may be, is is hoped that the officers of the College will never sanction the settlement of students with congregations before the completion of their course. Although the mischief of such a proceeding may be at the time little thought of, it is probable that it will, in after periods of the ministry, be sufficiently manifest. It cannot be too distinctly expressed that every student, whether on the foundation, or only admitted to the benefit of the lectures, is virtually pledged to complete the course of instruction to which he is admitted.

The Committee have to deplore the loss, by death, during the past year, of several zealous friends of the Institution. Among these they would specify Mr. Edmund Grundy, of Bury, a subscriber of thirty-five years' standing; Mr. Joseph Brooks Yates, of Liverpool, a subscriber of fifty-two years' standing, who recently afforded a proof of his increasing interest in the welfare of the College by offering two Prizes, which during the past session were the subjects of keen competition; and Mr. John Bishop Estlin, of Bristol, who, after subscribing to the funds of the Institution for thirty-one years, gave a dying proof of the importance which he attached to the College, by directing his executors to contribute to its funds the sum of £100.

To the Principal of the College, the Rev. J. J. Tayler, the Committee have, in addition to the many other claims by him on their respect and gratitude, to acknowledge the liberal offer of a Prize of £5. 5*s.* for the greatest proficiency in Latin Studies and Latin Composition, to the undergraduates of Manchester New College and University Hall, during the session of 1855-6. With the aid of such arrangements, and the continuance by Mr. Ainsworth of his offer of a Scholarship to the Gold Medallist, it may be anticipated that the students of Manchester New College, having so many inducements to excel, will continue to uphold the reputation of their Alma Mater by the solidity as well as the variety of their attainments.

The annual examination took place in University Hall, on Monday, Tuesday, and Wednesday, June 25, 26 and 27, and the examination of the undergraduates in Classics and Mathematics, was held on Thursday morning, June 28. At the close of the proceedings on Wednesday, the usual address to the students was delivered by the Rev. John Kenrick, M.A., Visitor.

On Thursday evening, June 28, a Soirée of the friends and supporters of the College was held in the rooms of University Hall.

Two Prizes, of five guineas each, offered by the late Joseph Brooks Yates, Esq., of Liverpool, were declared to have been awarded as follows:

1. For greatest proficiency in Hebrew, for Manchester New College students in their theological years, divided between Mr. R. B. Drummond, in his *first*, and Mr. Edwin Smith, in his *second* theological year.

2. For greatest proficiency in Latin Studies and Latin Composition, for undergraduates of Manchester New College and University Hall, divided between Mr. Upton, of Manchester New College, and Mr. Talfourd Ely, of University Hall.

During the past session the number of divinity students was fourteen, viz., Mr. R. C. Jones, in his sixth year; Mr. Edwin Smith, Mr. J. T. Whitehead, Mr. Carter, and Mr. Coe, in their fifth year; Mr. Reuben James Rogers, Mr. R. B. Drummond, and Mr J. C. Addyes Scott, in their fourth year, the last named being on his own foundation; Mr. Thomas Holland and Mr. William Blazeby, in their third year; Mr. Charles Upton, in his second year; Mr. Percy Bakewell, Mr. George Heaviside, and Mr. Joseph Dare, Jun., in their first year. Mr. Jones has left the College, having finished his course. Mr. Coe has settled with the congregation at Leicester, as co-pastor with the Rev. Charles Berry; and Mr. Rogers has settled as minister with the congregation at Northampton.

The number of divinity students in the present session is twelve, viz., Messrs. Smith, Whitehead, Drummond, Scott, Holland, Blazeby, Upton, Bakewell, Heaviside and Dare, mentioned above; with the addition of Mr. Frederick Mitchell, in the first undergraduate year's course, and Mr. Robert Henry Gibson, in the first year of the theological course. Mr. Carter has been prevented by indisposition from joining the College this session.

The officers were elected for the ensuing year, and the usual resolutions were passed. At the close of the proceedings, the Trustees present adjourned to the Albion Hotel, where luncheon

* The Committee think it only fair to state that this remark does not refer to Mr. C. Coe, who, with the sanction of the Committee and Professors, combined his fifth and sixth years' courses.

was provided, and some interesting addresses were delivered by Mr. James Heywood, the President, Mr. J. A. Turner, Mr. Mark Philips, Mr. Robert N. Philips, Mr. Hart and Mr. Eddowes Bowman.

CANTERBURY.

We understand that the Rev. R. E. B. MACLELLAN has received and accepted a unanimous invitation from the Presbyterian congregation, Maidstone, to become their minister, and is to enter on his duties there on the second Sunday in April next; at which date, consequently, the pulpit of the Black Friars' chapel, Canterbury, will become vacant.

At a meeting of the members of the Black Friars' congregation, held on Sunday, January 13, the following resolution was unanimously adopted:—"That this congregation, having heard of the resignation of their minister, the Rev. R. E. B. Maclellan, beg to express their deep regret at the severance of a connection which has continued for nine years, with the utmost satisfaction on their parts; and, as they trust, not without those religious and moral benefits which are beyond all earthly value. They assure Mr. Maclellan he has their entire confidence,—a confidence heightened by esteem for his moral character, and respect and gratitude for those services which he has at all times rendered with so much fidelity, energy and talent. Feeling it useless to attempt to disturb arrangements in which others are as deeply interested as themselves, they beg, in accepting the resignation of Mr. Maclellan, to express their warmest wishes for his health and prosperity, and for that of his estimable lady; and to hope that their removal to another part of this county will not sever those social relations which have hitherto been to the members of this congregation so deep a source of gratification."

MINISTERIAL APPOINTMENTS AND CHANGES SUBSEQUENT TO 1854.

Birkenhead—vacant by removal of Rev. R. L. Carpenter to Halifax.

Chester—vacant by death of Rev. Jas. Malcolm.

Congleton—supplied by students.

Cross Street, Cheshire—supplied by a student.

Wisbech—vacant by removal of Rev. J. H. Matthiason.

Crediton—the vacancy filled up by Rev. Franklin Bradley.

Organford, Dorsetshire—Mr. J. Darby.

Gloucester—vacant by removal of Rev. Lindsey Taplin to Todmorden.

Newport, Isle of Wight—Rev. James M'Ferran, removed from Ireland, in place of Rev. John Davis, elected in place of Rev. J. C. Woods, but who shortly after resigned.

Royston—Rev. R. Shaen, M.A., removed from Dudley.

Canterbury—will become vacant in April by the intended removal of Rev. R. E. B. Maclellan to Maidstone.

Chatham—vacant by removal of Rev. J. C. Means to Worship Street, London.

Maidstone—the vacancy occasioned by the death of Rev. W. Stevens, to be filled up by Rev. R. E. B. Maclellan.

Blackley, Lancashire—still vacant.

Padiham—vacant by death of Rev. H. Dean—supplied by students.

Todmorden—Rev. Lindsey Taplin, removed from Gloucester, in place of Rev. Brooke Herford, removed to Sheffield.

Rivington—Rev. Thomas Gilbert, removed from Northampton.

Boston—Rev. P. W. Clayden has succeeded Rev. A. Lunn.

London, Worship Street—Rev. J. C. Means, removing from Chatham, succeeded Rev. B. Mardon, removed to Sidmouth.

London, Stamford Street—Rev. Hugh Hutton has succeeded Rev. J. T. Cooper, removed to Ipswich.

King's Lynn—Rev. A. Macdonald appointed.

Hapton (Norfolk)--vacant by the recent death of Rev. William Selby.

Northampton—vacant.

Mansfield—about to become vacant by removal of Rev. J. G. Teggin.

Cosely, Staffordshire—Rev. W. O. MacGowan.

Ipswich—Rev. J. T. Cooper appointed.

Billingshurst (General Baptist)—Rev. John Ellis.

Lewes—Rev. John Robertson, of the Birmingham Unitarian Domestic Mission, appointed.

Coventry—Rev. Thomas Hunter, formerly of Chesterfield, returned to the ministry.

Stannington—Rev. M. A. Moon, removed from the West-Riding Domestic Mission.

Idle (West-Riding Domestic Mission)—Mr. James Knapton, in place of Rev. M. A. Moon.

Stourbridge—Rev. John Dendy, formerly of Cheltenham, appointed, in place of Rev. A. W. Worthington, B.A., resigned.

Halifax—Rev. R. L. Carpenter, B.A., appointed colleague of Rev. John Barling.

Sheffield—Rev. Brooke Herford, B.A., removed from Todmorden, in place of Rev. Thos. Hincks, B.A., removed to Leeds.

Liverpool Domestic Mission will become vacant at Midsummer by the removal of Rev. Francis Bishop to the Manchester Mission and Home Missionary Board.

UNITARIANISM IN SOUTH AUSTRALIA.

We have received an Adelaide newspaper of the date "October 9," 1855, from which we learn with much satisfaction that Rev. J. C. Woods has arrived safely in Australia, and has commenced his important labours at Adelaide under favourable auspices.

The first public service in connection with the congregation of Unitarian Christians recently established in Adelaide was held on Sunday morning last in the Hall of the Exchange, which had been arranged for a temporary place of worship. Divine service was conducted by the newly-arrived minister, the Rev. J. Crawford Woods, B.A., in the presence of a congregation numbering about 170 or 180 persons. The lessons for the day were taken from Ezekiel xviii. and Luke xv., and the text of the subsequent discourse from 2 Timothy iv. 5, "Watch thou in all things." In the course of his remarks, the preacher urged upon his hearers the importance of social worship to the moral and religious training of the mind, and vindicated the reasonableness of the professors of liberal Christianity in separating themselves in all charity and good-will from the followers of the orthodox creeds. He then proceeded to trace the possible cause of weakness that might arise in a church, chief among which he placed intolerance and cowardice. After briefly noticing the history of bigotry in connection with the Christian church, and glancing at the different modes of persecution adopted in successive ages, Mr. Woods in an eloquent manner besought his hearers not to yield to any cowardly feeling of alarm at the world's opinions, but to stand forward manfully and boldly in defence and support of what they believed to be the truth in Christ; and finally closed a most impressive discourse by imploring the blessing of Almighty God upon the labours of the Unitarian church in South Australia.

To this account we are enabled, just as we go to press, to add the following interesting letter, very kindly forwarded to us by Rev. T. L. Marshall:

Adelaide, South Australia,
Oct. 10, 1855.

My dear Marshall,—I am sure you will be glad to hear of my safe arrival in this colony. We had a very long passage—123 days—and we encountered some terrible gales. In one of these our ship was entirely under water for five minutes, and we expected nothing better than watery graves. However, the storm suddenly subsided after lasting two days, during which time we saw the wreck of another vessel and a life-boat with no one in it floating past us. We have been received by our Unitarian friends in Adelaide with great kindness and hospitality. Soon after my arrival I met the Committee of the congregation, and took the opportunity of reading to them a resolution expressing sympathy with their efforts passed at the last meeting of the Southern Unitarian Society, which was transmitted by the Rev. E. Kell of Southampton, and received in the same spirit as it was sent. Although I reached Adelaide on the 19th September, it was considered prudent not to begin public worship before last Sunday. In the mean time I conducted religious services in private houses: on one Sunday, in the drawing-room of Mrs. Clark, at Hazlewood, and on the next at Mr. Martin's, of Norwood. On these occasions we were joined by a few friends, and much Christian feeling and zeal in our good cause were manifested. The Committee of the congregation have secured for a year a room adjoining the principal News-room in the city, capable of accommodating about 120 people comfortably; but owing to some repairs which have not been completed, we were assembled last Sunday in the News-room itself. Some fears that its size might make our poverty in numbers conspicuous were entirely dissipated; for at the hour appointed for beginning our opening service, every seat was occupied by a most respectable audience; there being nearly 200 persons present, among whom I recognized three brothers of Unitarian ministers,—Messrs. Higginson, Herford and Crosskey. A number of ladies and gentlemen conducted the musical part of the service very beautifully, and altogether Unitarian worship has been commenced here more propitiously than its most sanguine friends had anticipated. If health and

strength are continued to me, I hope to establish a very flourishing congregation here.

The service of last Sunday was held in the morning only; but a second service in the day will be commenced on the Sunday after next, and continued, if practicable, though the great distance from Adelaide at which some members of the congregation live, renders it doubtful whether an audience can be got together twice in the day. You are of course aware that all the year round darkness comes on sooner here than in England. There is no twilight in Australia. I should be obliged by as many tracts as any society could send me, as I can find readers for a great number, not only of controversial but moral and religious ones. As books are very scarce and very dear here, I should be glad of any new works you can transmit, of which I will send you the price. Let me have the Inquirer and Christian Reformer regularly.

Remember me to the members of the Committee of the British and Foreign Unitarian Association; and please to forward this letter to my valued friend Mr. Aspland, of Dukinfield. My future address will be Norwood, Adelaide, South Australia.

I am yours ever faithfully,
J. C. Woods.

OBITUARY.

MR. ALDERMAN LAWRENCE.

In our last month's Obituary, we announced the death of Mr. Alderman Lawrence. In him, the city of London has lost one of its most honourable citizens, and the Unitarian body a firm and consistent friend. A man of strong mind, clear judgment and sound common sense, can ill be spared at any time; but when, as in the present case, to these qualities are added uprightness of character and unwavering integrity, his death becomes a public calamity.

William Lawrence was born on the 4th of February, 1789, at St. Agnes, in the county of Cornwall. At an early age he left his native place and settled in London, where he commenced business in 1813 at Hoxton, in the northern part of the Metropolis. Two years afterwards, he opened an additional place of business in Bread Street, Cheapside. His punctuality to engagements and integrity in all transactions were generally remarked. His business steadily increased, and he became eventually one of the most extensive builders in the city of London, being the head of the firm of William Lawrence and Sons, of Pitfield Wharf, Waterloo Bridge, and Bread Street, City. With the ward of Bread Street he was connected for more than forty years. At the time when he entered it, Toryism was in the ascendant, not only in Bread Street, but in most of the City wards. To be a reformer was to be regarded as a leveller, and to incur obloquy and reproach. Notwithstanding this, Mr. Lawrence did not hesitate to place himself in the foremost ranks of the advocates of reform. There were not wanting friends to point out to him how seriously his future prospects would be injured by the course he adopted. But at that time, as throughout his life, he never allowed private interest to influence his decisions, or interfere with any course of action he thought it right to pursue. It is worthy of record, and may serve to encourage others to know, that the interests of Mr. Lawrence did not suffer in any degree. Even his political opponents learned to respect him, and spoke in the highest terms of the consistent and independent course he had pursued. In the eventful period preceding the passing of the Reform Bill, he took an active and leading part in all the important questions which were then agitated; and on three occasions attended at the levées of the Sovereign (William the Fourth), and read to the King addresses passed at public meetings, in which the wishes of the people were expressed in respectful yet forcible and emphatic language. In the election of Members of Parliament both for the City and the Tower Hamlets, he took a lively interest; and on more than one occasion was called upon to propose or second the nomination of the candidates. The power of public speaking, which he possessed in an unusual degree, and the fearlessness which he manifested at all times, induced the leaders of the Liberal party in London to seek his aid whenever difficulty was anticipated, and it was requisite that the chair at a public meeting should be filled by one possessing judgment and discretion, and who could not be deter-

red by any amount of opposition or disorder. And he never hesitated, when he thought he could be of service, to comply with their request, notwithstanding the labour and annoyance it necessarily involved. But it was not in political matters only that his public spirit was exhibited. Few men, indeed, engaged in business transactions of equal magnitude, have given so much time to public affairs. As one of the Guardians of the Poor in the large parish of St. Leonard, Shoreditch, he was enabled, by personal interviews with the Poor-Law Commissioners, to effect some mitigation of the harsh clauses which disfigured the first Poor Law Amendment Act. For many years he was a Commissioner of Land and Assessed Taxes both for the Tower Hamlets and the City of London. As one of the Managing Committee both of the Holborn and Finsbury and the Tower Hamlets divisions of Sewers, his talents and ability were acknowledged by all his colleagues, who speak in the highest terms of the services rendered by him to both Commissions. When the late Commission of Sewers, over which Mr. Jebb presided, was in the course of formation, the Government sought Mr. Lawrence's co-operation, and wished to place him upon the Commission; but as he was already upon the Court of Sewers for the City of London, and had to meet the Metropolitan Commissioners on many occasions, he thought it his duty to decline.

In the Court of Common Council he sustained a high reputation for ability and attention to the business of the Court, and as a public speaker possessed considerable influence. When the Exchange was consumed by fire, he was appointed one of the Gresham Committee, to which was entrusted the selection of the plans and the arrangements generally for building the new Royal Exchange, a task which involved great personal labour and attention; and for nearly thirty years he took an active part in every movement in the city of London tending to promote the social and political progress of the people. In the year 1848, he was unanimously elected Alderman of Bread-Street ward, and in consequence additional duties were imposed upon him. In the following year he became Sheriff of London and Middlesex, and was placed by the Lord Lieutenant in the Commission of the Peace for the county. As a Magistrate, he was unremitting in the discharge of his duties, and his decisions were generally admitted to be sound and judicious. Unfortunately, the closeness of his application and the frequency of his attendance in the confined police courts, seriously injured his health. As Governor of Emanuel Hospital, he paid great attention to the schools connected with that charity, and to the estates by which it is supported. As Chairman of the Board of Directors of the Legal and Commercial Assurance Company, his services were highly estimated, and his colleagues on that and other public Boards bear testimony to the acuteness of his intellect, the clearness of his perceptions, and the soundness of his judgment. In 1857, had his life been spared, he would have filled the high position of Lord Mayor of London.

His religious opinions are well known to the readers of the Christian Reformer. Early in life he became convinced of the truth of Unitarian Christianity, and to these principles he steadily adhered throughout his life; indeed, his attachment to them seemed to increase with advancing years. For some time he attended at the New Gravel-Pit chapel, Hackney, then under the pastorship of the late Rev. Robt. Aspland, with whom he was most intimate, and of whom he always spoke in the highest terms of respect and esteem. For several years he was connected with the congregation assembling in Little Carter Lane, of which Dr. Hutton was the respected minister; and during the latter period of his life, and so long as health permitted, he was a regular attendant at Essex-Street chapel, and held in high estimation the services of the Rev. Thomas Madge. He never shrank from the open avowal of his religious sentiments. When he was elected Sheriff, he gave a strong proof of his attachment to the cause of liberal Dissent, by appointing as his chaplain the Rev. David Davison. In thus acting he set an example to all Dissenters, and exhibited a consistency in religious conviction which it is to be wished were more generally manifested. One of the latest acts of his life was the establishment of a school in St. Agnes, in Cornwall, the management of which he placed in the hands of persons resident in the locality, stipulating only that the school should be open to the children of all denominations.

Up to the period of his decease, he was one of the members of the Presbyterian Board. He was also President of the London District Unitarian Soci-

ety, in the welfare of which he took a deep interest. Of University Hall he was one of the first supporters; and to the applications for assistance to chapels and schools connected with the Unitarian body, he did not turn a deaf ear, although, as many of the ministers who called upon him can testify, he always required to be put in full possession of all the circumstances of the case before he would contribute. In the great cause of Education he was deeply interested, and his sympathy and support were not restricted to objects connected with the religious denomination of which he was a member. In letters which his family have received from clergymen of the Church of England, both in London and the country, the aid he rendered to schools is gratefully acknowledged, and it is declared that in him the poor of their parishes have lost a friend.

Such is a brief sketch of the active life of one whose usefulness in his time and generation will not soon be forgotten. His distinguishing characteristics were moral courage, decision and energy. Cunning he despised; hypocrisy and meanness of every kind he utterly abhorred; nor would he support or sanction any policy that was not honourable and straightforward. His private life was marked by the same rectitude of principle and consistency of conviction which distinguished his public career. His public duties took him much from home, but did not in any degree diminish his attachment to his family. In his various useful labours he was cheered by the sympathy and concurrence of his wife, who encouraged him to persevere in every good work. To his children he was ever kind and generous, and although strict with them when young, as soon as they arrived at years of discretion parental influence was substituted for parental authority, and his sons became his friends and had his entire confidence. A few days before his death, when bidding farewell to one of his oldest friends, he expressed how much he was comforted by the reflection that he was leaving a united family. Throughout a long illness he was never heard to complain; indeed, he held a strong conviction that every dispensation of Providence should be borne without repining. On one occasion he declared that he had not a single wish ungratified; he felt that he had been dealt with mercifully and bountifully. His death was peaceful and happy. On the 25th of November, surrounded by his family, he sank into a quiet sleep, from which he never awoke. Without a sigh or struggle, his spirit passed away to its eternal home. Thus tranquilly was brought to a close the earthly career of one who leaves behind him an honoured name.

His remains were interred, on the 1st of December, in Kensal Green Cemetery, where the Rev. Thos. Madge officiated and delivered a touching and impressive address. Every mark of respect was shewn to his memory. The Common Council of his ward and several of the Aldermen attended the funeral. The carriages of the Lord Mayor and of several Magistrates followed the procession to the cemetery. In addition to the numerous friends gathered around the tomb, were two hundred of his workmen, attired in mourning, who had been permitted, at their own earnest request, to join the funeral train, and pay the last tribute of respect to one who had been uniformly kind and just to them.

In the midst of their sad bereavement, his widow and family have derived some consolation from the high testimonies to his worth received not only from sympathizing friends, but from all persons with whom he had been associated in various duties.

The ward of Bread Street have just elected his eldest son, William Lawrence, to the high position of Alderman of London,—a mark of respect to the memory of their late representative, and an honour to the son who has been chosen to succeed him. Others of his sons are known to the Unitarian body by their active support of many of our institutions. May we express a hope that, in any position they may occupy, they may ever keep before them the bright example of their father, and prove by their faithfulness to conviction, loyalty to truth, and fearless discharge of duty, that they have not forgotten the lessons which he taught and exemplified in his life.

December 10, at Belfast, aged 18 years, MARIANNE, daughter of the late Rev. Thomas MAY, successively minister of Stand, near Manchester, and of Tavistock, in Devonshire.

Dec. 20, at the house of her son-in-law, Beaminster, Mrs. SMITH, aged 59, for many years a much-esteemed member of the Unitarian congregation, Bridport.

Dec. 22, Mary, the beloved wife of Dr. Cromwell, minister of Newington-Green chapel, aged 62. For more than fifteen years, existence to her had been a long disease. To an eminently simple and natural character, she added sterling uprightness and a most kindly heart. After an attached union of forty years, she has left hardly an object in life to him who must shortly follow her.

Dec. 26, at Chester, the Rev. James Malcolm, minister of the Presbyterian congregation assembling at the Crook-street chapel in that city, aged 44. Mr. Malcolm was the eldest son of the late Rev. Dr. Malcolm, of the Synod of Ulster, who after ministering at Dunmurry, at which place he was the predecessor of the Rev. Dr. Montgomery, removed to Newry, where, in the midst of great popularity and usefulness, he was cut off, after a few days' illness, in the year 1823, at the age of 42, by an attack of typhus fever. It is a remarkable fact that the subject of the present notice, who was but twelve years of age when he was thus deprived of a father's care, was himself taken from his earthly work by the agency of the same dread disease, at nearly the same age, and in a like sudden and unexpected manner. "In full activity of zeal and power" were both father and son summoned from the midst of their labours, and at the noon-time of their life called to go home to Him in whose service they were engaged. The outward and prominent facts of our departed brother's life are soon told. After completing his course of academical education in the Belfast College, he was ordained, in the year 1835, to the charge of the Unitarian congregation at Carrickfergus, county Antrim, Ireland. Thence he removed to England in 1838, and it was at this time that our acquaintance with him commenced. His first public discourses in this country were preached at Taunton, where he supplied the pulpit during the illness of the settled minister. We well remember the deep impression his sermons produced there on young and old, by their beauty and power, and by the earnest and animated feeling with which they were spoken. It is no slight evidence of the interest of those addresses to say, that we can call them to mind now as vividly—their subject-matter and their illustrations—as though we had listened to them only yesterday. After completing the above engagement, Mr. Malcolm took charge of the congregation at Billingshurst; but he did not remain long there—though long enough to be still remembered in the whole district with great interest and affection—having been induced to accept a cordial invitation to a more promising sphere of labour in Boston, Lincolnshire. He found the congregation in Boston in a declining condition, but under his ministry it soon revived, and for twelve years the most pleasing and satisfactory relations were maintained between him and his people in that town. Though during much of this period engaged in the labours of regular tuition, Mr. Malcolm found time to add to a faithful discharge of his ministerial and pastoral duties, warm and active efforts in the promotion of public plans of usefulness connected with the moral elevation, especially of the poorer classes, of the community in which he lived. He was an influential member of the Mechanics' Institution, and frequently took part in its courses of lectures. The Working Men's Association, an institution of more humble though not, perhaps, less useful character, also found in him a zealous friend; and he contributed to its efficiency and attractiveness by frequent lectures and readings from the Poets. Though frank and zealous in the avowal and maintenance of his own views of Christian truth, he lived on terms of free and cordial intercourse with many of the leading members of other religious communions, and was often found co-operating with them at public meetings in the promotion of those common objects of Christian philanthropy, in which, animated by the spirit of love and duty which they all felt and about which they all agreed, they could cordially unite, without any compromise of their convictions on those important points respecting which they were compelled to differ. He was thus endeared not only to his own congregation, but to many beyond it; and when, in the year 1850, he was induced, for reasons which to his own mind were satisfactory, to accept an invitation to become the minister of the Presbyterian congregation in Chester, his removal from Boston was a subject of great and general regret in the town. His congregation presented him with a handsome testimonial of their affectionate regard, and he was invited to a public soirée at the Assembly-rooms, got up by the Committee of the Mechanics' Institution,

and presided over by the Mayor, at which an address from the members of the Society was presented to him, gratefully acknowledging the valuable and efficient assistance they had derived from him, and expressing their sorrow at his removal from among them. On the first Sunday in the year 1851, he commenced his ministerial duties in Chester, and during the five years that have since passed away, he faithfully laboured, in the same spirit that had characterized the previous periods of his ministry, endearing himself more and more to his congregation, by the impressiveness of his public services and the sincerity and value of his private friendships. The last time that Mr. Malcolm appeared in his pulpit was on Sunday evening, the 16th December, when he gave the concluding lecture of a course, in which he had been assisted by several of his brother ministers from neighbouring towns. He appears to have been much gratified with the effect of these lectures. In writing to a friend a few days before his death, he spoke of the course as having been very successful, and after giving an account in the same letter of a congregational tea-meeting held on the 10th December, he expressed himself very hopefully of the condition of his congregation. From this and other circumstances that have come to our knowledge, it was manifest that he was looking forward with sanguine feelings to a period of still greater happiness and success among an affectionate and united people. But the All-wise had decreed otherwise. On Saturday, the 22nd December, he was visited with the first symptoms of decided illness. No danger was, however, apprehended till a day or two afterwards; then what was thought to be only a bad cold assumed the appearance of serious fever; his apparently strong and healthy frame was at once prostrated; and on Wednesday, 26th December, he died, leaving a widow and four children to mourn over his departure from them. In the midst of his cherished plans was he called away. He fell in the furrow, but not, we trust, till he had planted the good seed to spring up bearing fruit, thirty, sixty and a hundred fold, to the glory of God and the welfare of man. His bereaved congregation were overwhelmed by the suddenness of the sad event that had thus taken from them a much-loved minister, and most of them followed his remains as mourners to the grave, at the interment which took place in the new and beautiful cemetery of the city on the following Saturday. Among the many cherished recollections of their departed pastor, his congregation will treasure up the words he uttered at the social meeting above referred to. Taking place just at the close of the fifth year of his residence in Chester, Mr. Malcolm was led to take a review of his ministry there, in which he spoke with such deep feelings of affectionate interest in his congregation, and acknowledged with so much warmth of gratitude their kindness to himself, at the same time exhorting them to future faithfulness in their work and duties as a Christian church, that had he been aware that he would so soon be required to bid them a long farewell, he could not have spoken with more touching appropriateness and feeling. An attempt was made by the writer of this notice to improve the event in the Crook-Street chapel on the first Sunday of the present year, from the words, "What is your life?" And we know not that we can more fittingly conclude this imperfect sketch than in the words we then used. "'Comfort ye my people,' is the oracle of Eternal Love, which speaks to us even from the gloomy depths of the grave; and Death, in the Christian's eye, is but the cold and icy lake, in which we yet see reflected, in all their brightness and beauty, the distant skies and stars of the providence of our Father. It is a stern lesson to learn—it is a sterner lesson to feel, that even the most afflicting and inscrutable of our trials are ordered by the wisdom of 'the Only Wise,' and by the love of a purely beneficent God; that in the graves of time we deposit the seeds which will yield hereafter the golden harvests of eternity; that sorrow is but the disguise of joy, and death the mark of immortal and celestial life. Those we term the lost are only removed; and every parting that wrings our hearts below is the prelude to a happy meeting in the land of gladness, of glory, and of God. Let the sweet influences of these blessed truths bind up the wounded hearts of those whose feelings are most torn by this sad bereavement; and let the memory of our departed brother ever float around the scenes he loved, as a benignant and hallowing presence blessing all within its influence. Let it be cherished in his home. Let his voice speak from the heart of her to whom he has left a widow's grief, and guide his children into the paths which his

memory will make more beautiful and holy. Let his spirit whisper resignation and trust, where resignation and trust can now be the only sufficient and suitable portion. And let those who worship in this venerable sanctuary, where he, alas! will minister no more, remember his words of counsel and admonition; let them so act as to shew that his labour has not been in vain; let this pulpit and these walls bring back his presence and his virtues; and when, my brethren, you think here of the holy dead, let the thought of your departed Minister be among the brightest and divinest of your memories, lifting your hearts from the grave to God."*

Liverpool. F. B.

* We have been favoured with a copy of the following most appropriate letter of condolence to Mrs. Malcolm, from the brother ministers of her late husband in the county of Chester, transmitted to her by the Rev. Charles Wallace, of Altrincham, as the senior minister of the county; and we thankfully avail ourselves of the permission kindly given to add it to the above inadequate account of our departed friend.

To Mrs. Malcolm, Chester.

Dear Madam,—We, the brother ministers of your late lamented husband, of the Unitarian denomination, in the county of Chester, impressed with sentiments of sincere respect for his memory, and of the deepest sympathy with yourself on occasion of his sudden and unexpected removal by death, beg to express our heartfelt condolence with you under the afflictive bereavement that has fallen upon you. That it should have pleased Divine Providence to take our excellent friend from among us in the midst of his years and labours, and when there was, to all human appearance, every prospect of continued life and usefulness before him, is indeed a painful and mysterious dispensation. But the purposes of God, in such events, are inscrutable. In his hands are "the issues of life," and death takes place at the time, and under the circumstances, which He, in his infinite wisdom and goodness, may see fit to appoint; and sudden as the stroke has been that has deprived you of your best and dearest *earthly* friend, we trust that your Christian faith and religious principles may prove an effectual support to you in this trying hour, and may enable you implicitly to rely on the protection and blessing of that *Heavenly* Friend, who will never leave you nor forsake you, and who has said, "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me."

With every sentiment of respectful and affectionate regard, we are, dear Madam, your obedient servants,

Charles Wallace, M.A., Altrincham and Hale.
Henry Green, M.A., Knutsford.
John Colston, Styal and Dean Row.
R. Brook Aspland, M.A., Dukinfield.
James Bayley, Stockport.
Charles Beard, B.A., Hyde.
Thomas Bowring, Nantwich.
Jos. C. Meeke, Macclesfield.
Russell Lant Carpenter, B.A., late of Birkenhead.

Jan. 5, in the 70th year of his age, Joseph Ashton, Esq., of Manor House, Bredbury, Cheshire.

Jan. 21, at Thornes House, near Wakefield, Benjamin Gaskell, Esq., in the 75th year of his age.

Mr. Gaskell's social position and personal character, and especially his generous munificence on all occasions, public or private, of doing good through a long life spent in this immediate neighbourhood, demand more than the mere record of the day when he passed away from us.

He was born at Clifton Hall, near Manchester, on the 28th February, 1781, of an old Dissenting family. His father dying when he was only six or seven years old, the mother removed with her two sons, Benjamin and Daniel, to Lancaster, where her own relatives resided. The subject of this memoir received his school education first under the Rev. John Harrison, the Presbyterian minister at Lancaster, and then under the late Dr. Shepherd of Gateacre, near Liverpool, who for many years conducted a private boarding-school with well-deserved reputation as a scholar, and was equally well known as an active liberal politician and as a wit of high order. Mr. Gaskell went from Gateacre to the Dissenting College at Manchester, which was then conducted by Dr. Barnes, and which, after various changes of administration, is now located in Gordon Square, London, in connection with the London University College. To this institution, as a place of education for Dis-

senting ministers as well as laymen, he was through life an annual subscriber to a very liberal amount. From Manchester he went to reside at Hackney, as a private pupil under the care of the Rev. Thomas Belsham. He then spent three years at Trinity College, Cambridge, but did not graduate.

Coming into possession of the Thornes estate on the death of Mr. James Milnes in 1805, Mr. Gaskell from that time took up his residence in this neighbourhood, where his unostentatious benevolence has ever since been extended to all good and useful objects without regard to sect or party. All the Wakefield charities have received his constant and liberal aid. His immediate neighbourhood, embracing Thornes on the one side and Westgate Common on the other, has been perhaps in nothing more deeply indebted to him (and to the late excellent Mrs. Gaskell, who co-operated with him in all works of kindness and usefulness) than for the erection and maintenance of schools for boys, girls and infants. On these, and on the Thornes church (which the late Mrs. Gaskell may be truly said to have founded), he bestowed a large annual expenditure. A man of singular gentleness, retiringness and simplicity, he did alms in secret, not letting his left hand know what his right hand was doing.

On the 17th June, 1807, Mr. Gaskell married Mary, the eldest daughter of the late Dr. Brandreth, of Liverpool. The only surviving issue is James Milnes Gaskell, Esq., M.P.; but they had three other children who died in infancy.

The only part of Mr. Gaskell's life possessing a strictly *public* interest was from 1812 to 1826, when he sat in Parliament as Member for Maldon, in Essex. Those who have known him only since his retirement from public life, and who have appreciated his quiet and amiable habits in it, may perhaps be surprised to be told that he entered into Parliamentary life with considerable zest and activity. From a boy he had been fond of politics and newspapers; and, though not a speaker, he was a diligent Member of the House of Commons.

In 1806, Mr. Gaskell was invited to stand for Maldon, with a view to open the borough and procure the restoration of its lost charter. The latter he promised his best endeavours to effect, and was returned as representative of the place; but on petition Mr. Western obtained the seat. Some circumstances connected with this return and petition are worth recalling. The poll (Oct. 30, 1806) was as follows:—for Col. Strutt, (the father of the present Lord Rayleigh), 63; Mr. Gaskell, 31; Mr. Western, 29. A petition was presented by Mr. Western complaining of undue election, and the committee, appointed Feb. 4, 1807, decided against Mr. Gaskell's return, and gave the seat to Mr. Western. The votes of the committee were equal, and the decision was arrived at by the casting vote of the Chairman, Sir Gilbert Heathcote, who not only gave a casting but a *double* vote. Mr. Simeon, M.P. for Reading, who was Mr. Gaskell's *nominee* on the committee, brought before the House of Commons the manner in which he had been unseated, but no further steps were taken.

At the general election which took place in May, 1807, on the dissolution of Lord Grenville's Government, Mr. Gaskell again stood for Maldon, and was defeated by two votes, the numbers being, for Strutt, 58; Western 29; Gaskell, 27. During the interval before the next election, Mr. Gaskell was mainly instrumental in procuring the restoration of the charter to Maldon; he was returned without opposition in 1812, and remained unopposed till he quitted the House of Commons in 1826.

Among the votes he gave in Parliament, the following may be specified: In 1814, he voted against the expulsion of Lord Cochrane from the House; in 1817, for the appointment of Mr. Williams Wynn as Speaker; the same year, against Mr. Lambton's motion of censure upon Mr. Canning in reference to the embassy of the latter to Lisbon, a vote which he always recalled with satisfaction. This motion being brought forward by the opposition, many of the Whig party, unable to assent to it, contented themselves with retiring without voting; but Mr. Gaskell by his vote expressed his high opinion of Mr. Canning, whom he always greatly admired, and whose speech on that occasion he often alluded to, as the most eloquent and effective he had ever heard. In 1821, he voted against the bill of pains and penalties against Queen Caroline.

Mr. Gaskell was strongly opposed to the imposition of civil disabilities on account of religious opinions, and was a zealous friend to Catholic Emancipation, supporting the various motions of Mr. Canning, Mr. Grattan and Mr. Plunkett, on that subject. His votes

were not immediately successful; but he had the satisfaction, soon after his retirement from Parliament, of seeing that measure carried, and also the repeal of the Test and Corporation Acts. He voted with Mr. Brougham on the question of Education; with Lord John Russell and Mr. Abercromby for a temperate Reform in the representation; and was a consistent supporter of Sir Samuel Romilly and Sir James Mackintosh in their endeavours to mitigate the severity of our Criminal Code. He was generally disposed, however, to support the government of the day in all matters affecting the honour and security of the country, and was always ready to place a generous construction upon the motives and conduct of public men, never concurring in any proposition which had the appearance of vindictiveness, and rarely supporting any motion that went to harass or annoy others.

A few of Mr. Gaskell's votes at memorable elections will further indicate his character and views. At the memorable Yorkshire contest in 1807, he voted for Wilberforce and the present Lord Fitzwilliam.

At the Westminster contest between Sir Samuel Romilly, Sir F. Burdett and Sir M. Maxwell, in 1818, he plumped for Romilly. At a subsequent contest in 1820, between Sir F. Burdett, the Hon. George Lamb and Mr. Hobhouse, he voted for the two former.

On Lord Brougham's canvass for Yorkshire in 1831, when that untiring man arrived at Thornes House at eleven at night, and had to plead at York at nine the next morning, Mr. Gaskell introduced him to the freeholders assembled at the top of Westgate at six on a fine summer morning.

In 1841, he plumped for Lord Morpeth, the year when that nobleman was defeated. In 1847, he voted for Mr. Denison, in opposition to Sir Culling Eardley.

In 1826, Mr. Gaskell retired from Parliament, and resided abroad from the summer of 1827 till the autumn of 1828. Since that time he has lived, chiefly at Thornes House, a life of quiet retirement and unostentatious goodness, to which there is no lack of those who can bear grateful testimony. After the death of Mrs. Gaskell in November, 1845, this disposition for retirement increased upon him; and his chief social intercourses have latterly been those of his own hospitable dinner-table and drawing-room, where the ease of friendly intercourse was ever happily blended with the most graceful observances of wealth and station.

His last illness bespoke a gentle and gradual decline of the vital powers. Recovering from a cold (accompanied, as usual with him, by asthma), he did not seem to regain his strength; and for two or three months past, his friends have had serious apprehensions for the issue. Gently and gradually, day by day, strength dwindled; and fully conscious himself to what these symptoms pointed, he anticipated death with the calm faith of a Christian's life.

He was surrounded by those most near and dear to him throughout his illness. As gently as such a loss could fall upon us, this has been made to fall. Blessings be upon his memory!

The interment will take place on Saturday, in the catacombs of the Westgate chapel, of which place he was an attendant and generous supporter.—*Wakefield Journal.*

Jan. 23, at Hapton, Norfolk, Rev. William Selby, in the 65th year of his age.

Jan. 24, at her residence, Parkfield Cottage, near Trentham, Staffordshire, at the advanced age of 86, Mrs. Susan Morgan, for many years a resident of Clifton.

It has seldom fallen to our lot to record the departure of one more eminently deserving of respectful remembrance for distinguished qualities of head and heart, devoted during a long life to the interests of humanity and the active service of her fellow-creatures. With a clearness of judgment only equalled by the firmness of purpose which could give it effect, Mrs. Morgan at an early period saw and felt the depth of the evils under which society suffered, and was among the foremost in the generation now passing away to organize plans, till then untried, for the amelioration of the poor and industrial classes. To this excellent lady we believe we may assert, that Bristol—if we may not rather say England—is indebted for the first establishment of a Savings' Bank,—an institution to which she gave her untiring supervision during the many years of her residence in the neighbourhood of this city; and for the legislative sanction of which, by the first Act of Parliament directed to that subject, the country is indebted to the energetic exertions of Mrs. Morgan. To her

efforts, associated with those of a friend who still survives her, it was mainly owing that Infant Schools took their rise among us; the first in England, out of London, having been established by their instrumentality in the city of Bristol. And to whatever extent of improvement, as to construction and its dependent arrangements, our local Prison may have been carried, to her rare intelligence and practical talents, which had been keenly directed to this branch of our social machinery, that improvement may in large measure be justly ascribed. It may be mentioned, as suggestive of that type of the female mind which, at the call of Providence, enables it occasionally to exercise so noble an influence in fields of beneficence and public usefulness, that at the period when Cholera first visited this city in 1832, Mrs. Morgan hastened from Staffordshire, at that time perfectly free from the pestilence, to render her assistance in Bristol in organizing the most prompt and active measures for the abatement of the dreadful scourge, —a service into which she threw her whole powers, with a vigour and efficiency that were the theme of just admiration and gratitude.

In most of these high efforts,—the higher because they stooped to the wants and sufferings of the neglected and forgotten—we mean more particularly the earlier—it was the happiness of the subject of this notice to enjoy the encouragement and support of the veteran philanthropist, Richard Reynolds, whose day of work was closing just as hers was opening. In him she found the ever-ready friend, whose purse as well as whose counsel may be said to have been at her command.* Nor were there wanting those, the worthy and the liberal, who have more lately departed from among us, who were wont to cherish pleasant and grateful remembrances of years associated with Mrs. Morgan in works of Christian charity and public good.

We may add, that in the county where she subsequently resided, it was not until the infirmities of protracted age interrupted her more active habits, that these and similar good works were relinquished. Within a very few years since, it was an interesting and affecting sight to see this venerable lady taking her place beside the minister of the parish in a foot procession, on occasion of the anniversary of a Benefit Society, in whose affairs she took a leading part, and in whose prosperity she felt a lively sympathy. It is needless to say that by such a life she earned the veneration and love of rich and poor; and as her mind and means were ever at the service of the latter, so her conversation and her culture attracted to her the respect and attention of those of the former, the noble as well as the wealthy, who knew how to appreciate high worth and intellectual powers of no common order. Mrs. Morgan's powers were indeed remarkable, and perhaps in nothing more evinced than in the profound good sense as well as the happy power of expression by which her most familiar letters were distinguished.

We believe Mrs. Morgan, at an early period, endangered her worldly prospects by a change in her religious views, which led her to embrace the tenets of the Unitarian church. But hers was not a mind to be affected by such considerations. Whatever she adopted as truth, became to her a principle from which she could not, and dared not, recede,—the interpreter of the Highest will, and the guide and monitor of her own, through all the trials of a long, a varied, and a Christian life.

She is gone to her reward. May she have many to emulate her example, —and, though at an humble distance, to "go and do likewise"!

Bristol.

* It is related that upon some occasion, when Miss Morgan hesitated for want of adequate means, this generous patron exclaimed, "Susan! remember that I give you a *carte blanche*. Draw upon me for what money you want."

MARRIAGES.

Dec. 17, at the cathedral, Manchester, by the Rev. H. H. Westmore, THOMAS REID, Esq., of Hampstead, Middlesex, to JANE MAIDSTONE, third daughter of the late Charles NORTON, Esq., of Norwich.

Dec. 20, at St. John's church, Broughton, Manchester, by the Rev. F. B. Wright, WILLIAM PALMER, Esq., of Rudge, near Ross, Herefordshire, to EMILY, only daughter of the late J. W. HODGETTS, Esq., of Manchester.